

# BIBLICAL SANCTIFICATION

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BY REV. J. W. SIMMONS

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# Biblical Sanctification

Studied

In the Light of Scripture.

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BY

REV. J. W. SIMMONS.

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12/11/86 David S. A.



## PREFACE.

This little volume is the result of much prayer and thought and searching of scripture, and deals with an intensely important subject, one relating to the highest state of an immortal soul: its entire sanctification to God. We beg that the critic will not consider it a challenge to his art, but, as he peruses these pages, that he may look away from the errors that shall loom up before him and consider only the truth presented. If there be error here, then he proves himself our enemy who does not inform us of it. There has been no effort made to attain a brilliant style or to wrap the thought in silvery language. All that has been desired is the clear statement of the idea which existed in the author's mind. If that has been accomplished then he is satisfied, for he does not seek literary fame, but has for his ultimate end only the doing of some good to somebody.

As we gaze over the Christian church we believe that the great majority of its members are living below their privilege, and, as privilege is inseparably connected with duty, below this also. This is so for three reasons. Some are ignorant of a higher life, some who know are lacking in faith, some who know and could exercise the necessary faith are insensible to duty. For these reasons we have

taken up our feeble pen that under the blessing of God we may be the means of enlightening those who do not know, of encouraging the faith of the weak, and rebuking those who are disregarding duty. If we shall be able to do this in the least measure, we will consider that this labor has not been "in vain in the Lord," and praise God that He has used even us. We beg that the reader will lay aside all prejudices before he peruses these pages, and with open mind will study this teaching together with us as step by step we trace it through the scriptures.

“Holiness is not a rapturous triumph away up somewhere in the vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.”



To my beloved parents whose sacrifice for me can never be forgotten, this volume is affectionately dedicated.

## INTRODUCTION.

In this day of churches, systematic theology and time-worn creeds, it would not seem necessary to the ordinary mind to lay again the foundation stones. The difficulty does not lie here, but in the neglect of the scriptural injunction, "Walk about Zion and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." Battling for success in the present-day great competition, the church as a whole is neglecting this—both the "marking" and the "telling." The Master never bade the church be successful, but He did require it to be faithful. This He has clearly taught in the parable of the talents. "Well done, good and *faithful* servant," He said, "thou hast been *faithful* over a few things, I will make you ruler over many things." The servant received a reward because he had been faithful, not because he had doubled the number of his talents. But what a lesson and what a world of encouragement we find in the fact that while they were faithful they were also successful.

Every church has at least three great foundation-stones, three great tenets which cannot be removed without destroying it. These designate the three states in which the

soul may exist, namely, that of unbelief and sin, that of heart belief and justification, and that of freedom from sin, or sanctification. In other words, the universal church recognizes three classes of persons—the unbeliever and sinner, the heart believer who is justified by faith in Christ, and the saint who has had the Adamic nature removed.

In order to go from one of these states to the other there are certain definite steps which must be climbed. To go from the position of sinner before God to that of justification we must be born again. Jno. 3:3. The conditions of this great transaction are—first, repentance, which consists mainly in conviction of sin or feeling that we are sinners, sorrow for sin, quitting the sin business, making restitution, and determining to do right; second, pardon, which is the gift of God and attested by His Spirit bearing witness with our spirit, Rom. 8:16; and third, regeneration, which is the work of God.

The signs of the attainment of this state are clearly set forth in the Bible. “Therefore if any man be in Christ he is a new creature; old things have passed away and behold all things have become new.” II Cor. 5:17. “We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.” I Jno. 3:14. “Now if any man have not the spirit of Christ he is none of his.” Rom. 8:9. Further, lest we make a mistake, Jesus carefully warns us: “Not every one that saith

unto me, 'Lord, Lord,' shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?' And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Matt. 7:21-23.

Thus far we believe that all evangelical churches are in accord as far as their doctrines and creeds are concerned, though many preachers have ceased to emphasize them. But while all churches recognize the saint condition or entire sanctification of the soul, there seems to be a diversity of view as to when it takes place. It is our purpose to search the scriptures and see if we can find an answer to this.

First, we will examine the Word to discover what is required *not* specifically of the sanctified, *but* of the justified person also. To him, however, it may seem difficult and severe, for though he has striven he has never attained, nor can he in his present state. All he does is not direct, but the resultant of two forces—the desire to please God opposed by inbred sin, so that he is always out of a straight line. We have this brought out in the 7th of Romans: "For the good that I would I do not, but the evil which I would not that I do. Oh wretched man that I am, who shall deliver me from this body of death?"



## QUESTION 1.

### WHAT IS TAUGHT IN THIS DOCTRINE?

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#### CHAPTER I.

Let us consider this negatively and positively. What is forbidden? During this discussion we will keep in mind the primal idea of sanctification as used in scripture—to set apart as God's in particular, as in the case of the first-born son—"The first born of thy sons shalt thou give unto me." Ex. 22:29; or to dedicate to his use absolutely, as in the case of the altar—"Thou shalt anoint the altar of the burnt offering and all his vessels, and sanctify the altar, and it shall be an altar most holy." Ex. 40:10. Notice that these were sanctified not so much to the offices which they filled as to God.

Paul says, "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Himself the form of a servant and was made in the likeness of men, and being found in fashion as a man He humbled Himself and became obedient unto

death, even the death of the cross." Phil. 2:5-8. From a careful study of these words we find that this "mind of Christ" consisted in being, first, God-like, or in other words, "being renewed in knowledge after the image of Him who created him," but at the same time, second, being very humble, assuming the position of "servant." Surely then, in His mind there was never pride, foolishness, self-will, love of the world, envy, strife, resentment, peevishness, fear of man, unbelief, anger, wrath, malice, reviling and shameful speaking. Let us carefully search the only record of His mind—the Holy Bible—and see.

Are we proud and foolish and yet claim to be Christians? Christ-like-ians? Jesus is talking with some Pharisees about their traditions. When He comes to discuss what really constitutes defilement He calls together the people that those of every class may hear a discussion of so much importance. When the discourse is ended and Jesus and His disciples have retired into a house, they ask Him to further explain His teaching. Among other things He said, "For from within out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride and foolishness." Mark 7:21, 22. Here pride and foolishness are not only denounced, but their source is declared to be the same as that of the sins of the decalogue—that fallen natural heart which God has not only promised to cleanse from



actual sins—"from all your filthiness and from all your idols will I cleanse you"—but also to take away altogether the heart that desires to sin and replace it with a heart that loves only righteousness—"A new heart also will I give you." Ezek. 36:25, 26.

By pride the scriptures do not mean only that of the world which deliberately rejects God and determines to take its chances (II Tim. 3:2) and despises the worshipers of God, but also that which is too often found among professing Christians. "Proud, boasters" (Rom. 1:30) are these who continually forget God, whose lives are governed by their own wills, whose tasks are undertaken in their own strength, and hence, spiritually, they are no better than the heathen. All (these) people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart, "The bricks are fallen down, but we will build with hewn stones; the sycomores are cut down, but we will change them into cedars" (Isa. 9:9). "A proud heart is sin" (Prov. 21:4). But more, those who behave haughtily with their fellows are included under this head also, "for God hateth a proud look." Prov. 6:17.

By foolishness is meant, first, the folly of sin which may give a sort of pleasure for a little season, but soon makes deep wounds in the soul which under its pernicious influence "stink" and become "corrupt." Ps. 38:5. Secondly, foolishness includes that thoughtlessness, irresponsibility and empty-headed-

ness which are bound up in the heart of a child—its proper domain—but too frequently seems never to be driven out by the “rod of correction,” or any other sort of rod. Prov. 22:15. Lastly, this includes all foolish thinking. How are our thoughts occupied when we are not busy at our daily toil? Even then, when it is such that does not require the close attention of our mind, what thoughts are allowed to build nests and breed there? Let us “watch” and “be sober,” for the (very) thought of foolishness is sin.” Prov. 24:9.

If we be self-willed do we have in us the mind of Christ? Hear His words to the mob of angry Jews around Him, “I can of mine own self do nothing; as I hear I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.” Jno. 5:30. Again, in private, when one reveals exactly what he is, we have an insight into His very heart. Outside of the garden of Gethsemane eight of His disciples are sleeping; inside are three more asleep also, and still further in under an olive tree kneels Jesus alone. He is praying with such agony that blood instead of ordinary perspiration runs down His face. Hear His words! “O my Father, if this cup may not pass away from me except I drink it, thy will be done.” Matt. 26:42. He surrendered His will even to the drinking of the cup of crucifixion *for us*; ought we not to give our wills entirely to Him?

Do we find love of the world in the mind

of Christ? Thrice was He tempted by Satan in what are considered very vulnerable points in the human heart. He was tempted through hunger, through presumption and desire of notoriety, and through the opportunity to amass great wealth. "Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil. And when He had fasted forty days and forty nights He was afterward an hungered. And when the tempter came to Him he said, 'If thou be the Son of God command that these stones be made bread.' But he answered and said, 'It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Then the Devil taketh Him up into the holy city and sitteth Him on a pinnacle of the temple, and saith unto Him, 'If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone.' Jesus said unto him, 'It is written, Thou shalt not tempt the Lord thy God.' Again, the Devil taketh Him up into an exceeding high mountain and sheweth Him all the kingdoms of the world and the glory of them, and saith unto Him, 'All these things will I give thee if thou wilt fall down and worship me.' Then saith Jesus unto him, 'Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve.'" Matt. 4:1-10. We see Christ did not falter once. Again,

the beloved apostle who leaned on the bosom of Christ, who was on the mount at the transfiguration and in the garden of Gethsemane, who knew His mind better than any other, says, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." Jno. 2:15. Jesus Himself tell us, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." Matt. 6:24. Paul, who beheld Him on the Damascus road and had that wonderful experience wherein he ascended into the third heaven, bids us, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12:2. And straightforward James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Jas. 4:4.

Never do we find envy or strife the concomitant of his mind. Envy did not stir the heart of Him who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal." Matt. 6:19, 20. It could not be in accord with Him whose delight was to visit the humble home of Mary, Mar-

tha and Lazarus in the little town of Bethany. We never find Him bitterly altercating or engaged in heated strife. Hence the apostle who bids us have in us the mind of Jesus, writing to the Corinthians, says, "Whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?" I Cor. 3:3.

We are not to envy the wicked, though he "spread himself like a green bay tree" and everything he does seems to prosper, for he shall be "like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous. The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Ps. 1:4, 6. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." Ps. 37:1. If we are not to be envious of the prosperity of the wicked, much less so are we to be of the elect. "Grudge not one against another, brethren, lest ye be condemned." Jas. 5:9. But since religion is of the heart, we are not only not to be envious openly, but not even in our heart. "But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth." Jas. 3:14.

Four very undesirable traits of character are given as the cause of strife, which must be destroyed before this will cease. "*Hatred* stirreth up strife, but love covereth all sins." Prov. 10:12. "Cast out the *scorner* and contention shall go out." Prov. 22:10. He that is

of a *proud* heart stirreth up strife." Prov. 28:25. "From whence come wars and brawlings among you? Come they not hence, even of your *lusts* that war in your members?" Jas. 4:1. These traits, then, are hatred, scorn, pride and lusts, or fleshly pleasures. Surely these were not in the mind of Him who "pleased not Himself." Rom. 15:3.

Search as you will, you cannot find resentment expressed by Christ at any time of His sojourn here. In reference to this He spoke to the diverse throng gathered before him on the mountain-side. "Ye have heard how it hath been said, 'Thou shalt love thy neighbor and hate thine enemy.' But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." Matt. 5:43, 44. Notice the position of the word "but." Many put it after, crying, but! but! but! and suiting the action to the word they but all the meaning out of the verse. Christ put the word "but" in the right place, never fear. By this we infer that we are really to *love* our *enemies*. Yes, so much that if he hunger we will feed him, if he thirst we will give him drink, not to burn him with coals of fire, but in order that we "be not overcome of evil, but overcome evil with good." Rom. 12:21. We are actually to *bless* them that *curse* us. Even when "reviled we bless," "we bless and curse not." We are really to do good to them that hate us even when we are doing our best to



live right, for "the servant is not above his master, and if they have hated him they will also hate you; yea, "woe unto you when all men shall speak well of you." Luke 6:25. And finally when they will have nought of us and despise us as the "filth and offscouring of the earth," still we are to continue our benevolence and beneficence and "pray for them."

Not once do we find Christ exhibiting that peevish spirit which is so marked in some who profess Christianity. Indeed He speaks His mind concerning this point during the same sermon, part of which we quoted above. "Therefore I say unto you, do not trouble yourself with cares for your life as to what ye shall eat or what ye shall drink, nor yet for your body as to what ye shall put on. Is not the life more than meat and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why do you trouble yourself with cares about raiment? Consider the lillies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matt. 6:25-30. Paul says,



"Be not troubled with cares, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. "Beloved, let us so live, casting all our care upon Him, for he careth for us." I Pet. 5:7.

Neither was unbelief exhibited by our Pilot in word or action, but through the roaring mob about Him He steered straight to Calvary and through the tomb to the port of heaven. Just a few days before his crucifixion He speaks His mind on this subject very forcibly. Going up the mountain-side from Jerusalem to Bethany, Peter calls His attention to a fig tree He had cursed the day before. O, could one with a clarion voice stand on some lofty mountain peak and shout His answer until it echoed and re-echoed around the world till time should cease! O, could His reply be written in blazing gold studded with flashing diamonds on the deep blue of the heavens! "Have faith in God." Mark 11:22. Faith will remove the mountains out of our way. "Verily I say unto you, that whosoever shall say unto this mountain, 'Be thou removed and be thou cast into the sea,' and shall not doubt in his heart but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." vs. 33. Faith is absolutely necessary to the Christian. "Without faith it is impossible to please God." Heb. 11:6. Here we have three emphatic words—"faith," "impossible" and "please." Not one of them

has a modifier, as, *some* faith, please some or a little. Each one stands naked in all its innocence and beauty. It is the worldly heart which dresses them with terror and then endeavors to hide them behind a brilliant decoration of paste. O, beloved, let us "trust in the Lord and do good, so shall we dwell in the land of Canaan and verily we shall be fed on the milk and honey." Ps. 37:3.

Fear of man had no place in the mind of Him who drove gain-seekers from the temple at Jerusalem; who, as the sheep before the shearers is dumb, so opened not His mouth "to answer the impudence and mockery of the priestly trial; who faced the anger and intrigue of His relentless Jewish brethren without flinching. Is not His mind laid bare concerning this subject also? Listen! "Fear not them which kill the body and are not able to kill the soul, but rather fear Him which is able to cast both body and soul into hell." Matt. 10:28. "Who is he that will harm you if ye be followers of that which is good? But if ye suffer for righteousness' sake happy are ye, and be not afraid of their terror, neither be troubled, but sanctify the Lord God in your hearts." I Pet. 3:13, 14, 15. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32. "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

Surely there was never anger, wrath, malice, reviling or shameful speaking in the mind of Christ. Hence Paul tells us to "put

off all these." In these words we notice a gradual progress toward a climax. First, after we leave the domain of mere resentment we have anger, which is a violent passion of mind and generally seeks revenge for an injury real or supposed. Next the apostle mentions wrath, which is violent anger with a more determined desire for vengeance. Next he brings in malice, which is an indication of a soul's continual dwelling in this condition. These, mark you, are still repressed within the person's own bosom. The next step is the giving expression to these in reviling with harsh tones and words. And, lastly, we have the giving vent to our feelings with foul, indecent language. Against all these Christ has spoken either Himself or through His apostles. "Ye have heard that it hath been said, 'An eye for an eye and a tooth for a tooth,' but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39. "Recompense to no man evil for evil." Rom. 12:17. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, 'Vengeance is mine, I will repay, saith the Lord.'" "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men." I Thes. 5:15. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil or railing for railing,

but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing." I Pet. 3:8, 9. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

"But now ye also put off all these: anger, wrath, malice, reviling and shameful speaking." Col. 3:8. To whom did the apostle give this command? He addresses this church as "saints" and "faithful brethren." Col. 1:2. The "saints" were those who were sanctified. The "faithful brethren" were those who had not attained this experience, though they were justified and faithful to their calling. The form of the imperative in the original word bears out this supposition. It is not a simple, present imperative as the English has it, but what is known in Greek as the second aorist imperative middle, which tense is not possessed by the English language. The nearest approach in the indicative mood would be as in the following sentence: "Did they fight?" "Yes, they fought each other." But we have no imperative in past time. This use of this sort of imperative here seems to say to the saints, "You have put off all these things and it is according to my command (from Christ) and you who have been faithful in not returning to your former life, but have been struggling on in the Christian way (to put it as near as possible in the Greek order). But now you put off also, even you, all

these things," which in their various places include all the sins we have enumerated—pride, foolishness, self-will, love of the world, envy, strife, resentment, peevishness, unbelief, fear of man.

Let us quote the Greek to get the full force of the command. "But now put also ye all these things." Here we notice five words unnecessary to the sense, but used to enforce it—"but" springs right into the ordinary life of these Colossians and interrupts it; leaps suddenly out of the bushes into their customary walk in the justified way and stops their progress. "Now," in its more emphatic form, does not permit them to go on a few more steps to pluck some pretty flower or to go on till they reach a more open place where they may see better how to deliver up what is demanded. "Also" signifies that just as they had given up what might be called their grosser sins, so they were to give up these too. "You," although expressed in the form of the verb, is here particularly used evidently to indicate that he was addressing each one individually so that there could be no slinking away. "All these things." These words in connection with the word "also" would seem to indicate that previously the highwayman had bidden them empty their pockets and when they had complied, bade them take off their fine garments (*failings* so called) until they stood naked before him. Were the thought not so positive it could have been expressed by the one word,

"These things." But the apostle, in order that there might be no doubt as to whether this or that was meant, used both words—"All these things." Stripped of their clothing, were they to be left naked to shiver in a cold world? No, what a surprise to these way-laid travelers! They had taken off their filthy garments, which seemed to them to be unnecessary and withal so beautiful, becoming and manly, but instead of going away naked and ashamed, the highwayman gives them in return the beautiful robes of holiness and they go on their way rejoicing "with joy so speakable and full of glory." Who would not make the exchange? "Put off the old man with his deeds." "What for, Paul?" To "put on the new man which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free. But Christ is all in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness." Col. 3:9-14. O, what garments for the soul. Glory to God!

But suppose the apostle was mistaken and did not understand the intent of the gospel he was sent to preach. We have still another foundation, even the words of the Master



Himself. An inquisitive lawyer asked Him, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40. This was not a new doctrine to these Jews, as is shown by the answer of that other lawyer in the gospel according to Luke 10:27. In fact, it was included in the law of Moses. "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. And these words which I command thee this day shall be in thy heart." Deut. 6:4, 5, 6.

What is meant by loving God with all our heart, with all our soul, with all our mind and with all our strength? The heart stands for emotions. Hence we would conclude to love God with all our heart must mean that all our joy, all our desire, all our fear is centered in Him. All our joy is serving Him, all our desire is to do his commandments, all our fear is to disobey Him. The soul includes the understanding and the vital principle, hence all our reasoning should be to His honor and glory, and in a special sense "in Him" we ought to "live and move and have our being." The mind stands for the intellect, the depository of knowledge, and contains or con-



trols the powers by which we may search out her jewels. We conclude that to love God with all our mind is to search out "the riches, both of the wisdom and the knowledge of God" in all departments of life which lie open to us and to store them in this our treasury, that the reason may have them at hand for every emergency. Further we conclude that all these things are to be done in no dilatory fashion, but "with all our strength." We are not only to give ourselves to this as to the development of some grand theory, but also to its application to the real, practical problems of life, studying to show ourselves approved before God and all honest, sober men.

This may be the *manner* in which we are to love, but what does the word love mean? This is not an idle question. It is one of great importance. We must know the answer before we can really make an application of it. Let us look to some standard dictionary. Webster's is at hand. What does it say? "Love—an affection of the mind excited by beauty and worth of any kind or by the qualities of an object which communicate pleasure, sensual or intellectual. It is opposed to hatred. Between natural relatives love seems to be in some cases instinctive." Love, then, is an affection of the mind, the antithesis of hatred and an instinct. This does not teach me much. I am still in the dark. Ah, I have gone to the wrong source of information. This is a Bible truth I am considering. I cannot expect to find a definition of its terms

outside of it. This is a particular science, if I may use that term, and has its own phraseology, which must be learned before the subject can be fully understood. However, we may search the scriptures, but we will not find a clear-cut definition of this word. We conclude that it is not necessary to know it. Yet we do find a lengthy statement of that which love does, and since we are looking for some means of a practical application only, this is all that is necessary. We will very carefully consider this.

## CHAPTER II.

Let us consider first, the great necessity of having this love as a possession of the soul, that we may know what attention to pay to the discussion of it. We have this set forth in the first half of the thirteenth chapter of Paul's first letter to the Corinthians, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." We will take up these thoughts one by one and look more carefully at them.

The Holy Ghost may descend upon us so that we can speak in all the languages of cultured or semi-barbarian Europe; all the languages of Asia with their varied dialects; all the languages of Africa, even the difficult Hottentot; all the languages of the Western continent; and of all the islands of the sea, and use them to "preach the unsearchable riches of Christ," so that from the crowded slums of the great cities or even from the excited inhabitants in every quarter of the globe

there comes the question, "How hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." We are still "sounding brass or a tinkling cymbal." Yea, we may be gifted with the language of heaven so that we could freely converse with the angels on eternal topics and proclaim the result of our intercourse till open-mouthed multitudes shall say, "Never man spake as these men;" and describe scenes more awful, more beautiful, more grand than those of Ezekiel or those of the apostle of Patmos so that mankind would be filled with hope and joy and fear, and a great turning to God would result. Still without this love in our hearts, if what we have done was for selfishness or vainglory, when we come to stand before our God, though men may have thought us gold, we are no more than brass and our speech deserves no higher estimation than comparison to the roar of a sheet of bronze dropped on the pavement. Without this love we are no better than the loud-sounding cymbal which is used to accompany the bass and is never recorded as being part of the music of heaven.

We may have the gift of prophecy concerning which the apostle says in the next chapter,

"Covet to prophesy" (vs. 39). We may be able to look down the past ages to the very beginning of the universe, and having traced its development to the present time be able to foretell whither it is going and what shall be its end. We may start with Adam in the garden of Eden, and having become acquainted with every family, tribe and nation till this hour, be able to foretell the future attainments of the human race till its glorious consummation. We may be able to begin with God's first dealings with man, and having followed steadily down through the ages His directions and noticed man's obedience and disobedience, to the present time, and to foretell the end of the souls of men, and finally to portray the terrors and joys of the great judgment day so minutely that they become a living picture before the eyes of humanity. Yet, if we do this for any other reason than because of the love in our heart we are nothing, and God will not permit us to enter into His rest. "*Many* will say unto me in that day, Lord, Lord, have we not *prophesied* in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

We may understand all mysteries, for it is given to the disciples to understand the mysteries of the kingdom, and in another place we are called the "stewards of the mysteries of God." Besides understanding

heavenly mysteries we may be able to understand the earthly as well, so that like Watts we may be able to sit by a steaming kettle and later to construct a boiler to confine and use the power of the steam or to construct a spectroscope and spreading out before us the rays of some far distant star, determine its composition as surely as if we had the material in our hands. This ability of ours may be of benefit to mankind, but if we have not this love in our heart, before God we are nothing.

Knowledge alone will not profit us anything though it be commended by God Himself. "And God said to Solomon, 'Because this was in thy heart and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honor such as none of the kings have had that have been before thee, neither shall there any after thee have the like.'" From the Book of Proverbs we learn that "wise men lay up knowledge" (10:14) and "the lips of knowledge are a precious jewel" (20:15), and Peter tells us to "add to virtue knowledge" (II Pet, 1:15). In pursuance of this we may be able to learn everything that ever happened in any country, to have the name of every ruler and each act of his life in mind, to know every plant

and animal, to describe every portion of the earth's surface, to tell whence all the rivers rise and whither they flow, to look up into the heavens and to call each star by name. We may be able to know all God has told to man, the whole plan of salvation, and the way to heaven. Not only may we know, but we may be able to understand our knowledge so that we can put it together and reason and make proper deductions and make ourselves a positive benefit to mankind. Yet if we do not have this love of God in our heart, we are still nothing.

Faith is necessary in every phase of our religious life, yet bare, stern faith forced upon us by hard facts is of no avail before God. Our faith may be "unfeigned" so that we use it as our "shield" and "rejoice in it." "With great boldness in faith," we may stand before kings and dignitaries and howling mobs unshaken, and be able to resist the attempt of Satan to cloud our minds with doubt. We may have faith like the tiny mustard seed, which, although it is so small, nevertheless, as soon as it gets into favorable ground puts forth its little roots and stem till it appears above the ground, and still trusting continues to grow till it becomes a tree on whose branches the birds may find rest and shade. We may have faith strong enough to remove real mountains, mountains of difficulty, mountains of sin, for the Saviour said: "Whosoever shall say unto this mountain, Be thou moved and be thou cast into the sea, and shall not doubt in his heart but shall believe that those



things which he saith shall come to pass; he shall have whatsoever he saith." Mark 11: 23. But if we do not have this real love of God in our heart, we are nothing.

Though we give of our goods at every call of charity, though we hunt out those in need of assistance and help them, though we sell all our goods and give them to feed the poor, and have not this love, we gain nothing in heaven. Though we stand in the market place or before the temple and blow a great trumpet and give to all who ask, it is of no avail in the sight of God. Though we do not sound a trumpet before us as the hypocrites do in the synagogues and in the streets, though we do not let our left hand know what our right hand doeth so that our alms are given entirely in secret, and have not this real love of God in our heart, it profiteth us nothing when we stand before the bar of justice.

Penance cannot take the place of love. Though we lived in the days of Paul and as a propitiation for our sins stood in the debris-filled streets of Rome immediately after the burning of the city, and proudly professed our faith as Christians and died a flaming torch in the imperial gardens, it would bring us no gain save perhaps the praise of men. Though we wear sackcloth next our skin or dress or mark ourselves in some peculiar manner till the fires of persecution roar around us, till they burn our very heart, and have not real, actual love toward God, it profiteth us nothing in "the great assize" when we stand naked



before Him as our judge from whose decision there is no way of escape.

If the loving of God with our whole heart, soul, mind and strength be so exceedingly important, let us study what is meant by that expression with all diligence and prayer. Let us ever keep in mind that "all things are possible with Him" "by whom are all things."



### CHAPTER III.

We come now to consider what are the manifestations of real love to God in the soul. "Love suffereth long and is kind; love envieth not; love vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . . And now *abideth* faith, hope and love; but the greatest of these is love." I Cor. 13: 4-7, 13.

Love suffereth long—is patient—for thus the Bible, which she believes to be the word of God (since "all scripture is given by inspiration and is profitable") has commanded her, and she waits for the coming of her Lord every moment. "Be patient toward all men." I Thes. 5: 14. "Be long patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." Jas. 5: 7-8.

To the world she seems to be poor and mean and nothing worth. They cannot understand the calm, even tenor of her way, the placid course of her life, which never is rippled by any wind of opposition or disappointment. But she has dug through the crust of the world down deep into the love of God and has mined out the "riches of long-suffering." Rom. 2: 4. To her it has become even more than riches. It is the daily food of her soul, sweet and pleasant, for "the fruit of the spirit is long-suffering." She has "heard of the patience of Job and seen the end of the Lord." Jas. 5: 11. She too has had abundance of this world's goods, sons and daughters, flocks and herds, houses and wealth. But she has given them all up to God to let Him do with them what seemeth Him good. Yet, at first, she clung to them, she desired them, she yearned for them. But there came a time when God revealed Himself to her and showed her the higher life with its great blessings and privileges, and beneath His gaze she threw away all these entanglements to her desire, and casting herself upon Him cried, "Though He slay me yet will I trust in Him." Now that she casteth all her care upon Him she has no fear, for she hears a voice saying "He careth for you." I Pet. 5: 7. She has seen the end of the Lord in Job and does not lose hope. Indeed, God is so blessing her now that she cannot, "and the end is not yet."

She does not doubt about the safety of her soul, for it is kept in a beautifully wrought

treasure box, for the scripture has promised her "in your patience possess ye your souls." Luke 21:19. Yes, it is beautifully wrought and an unseen hand seems to be making it more beautiful all the time. Gradually upon the lid a face becomes more and more clear. Around its head a crown of thorns is being woven, down the forehead streams of blood begin to flow and the countenance is as if the heart had broken. A ray of light brings it out clearly. It is the face of the King of kings. How exquisitely the sides of that precious box are being wrought. Around it is a wall with three pearly gates ajar on each side. In from the gates lead paths which shine like gold, and on every hand are blooming the lilies of the valley and the roses of Sharon. Bright angels wing their way across the cloudless sky, and saints with robes made white in the blood of the Lamb with harps and palms in their hands and glittering crowns on their heads stand praising Him who gave Himself for them, ready to obey His every will. Upon the bottom a rock is being hewn and foot-prints which the surging waves of time can not efface are leading to a cross upon its summit over which the gate of heaven opens. What hand is that which works so beautifully? I listen and the Word exclaims, "Tribulation worketh patience." Rom. 5:3. "Yea, even so," cries love, "but in patience will I possess my soul till kneeling before the great white throne in glory I break the alabaster box

upon the feet of Him who loved me and gave Himself for me."

And is kind—for she has been so bidden. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. She is able to be tender-hearted because God has taken "the stony heart out of her flesh and has given her a heart of flesh." Hence she manifests her kindness under the most trying circumstances of wrong from others. When she is reviled she reviles not again, but pouring out the oil of kindness stills the troubled waters lashed into great foaming billows by the wrath of Satan. She is also kind to everybody around her in being absolutely unselfish. She shares all her earthly blessings, and as far as possible her heavenly blessings too. Of course she does not lay great stress on the word "as" when she repeats the Lord's commandment, "Thou shalt love thy neighbor *as* thyself." So she does not mete out her love so much to herself and so much to her neighbor, taking care to get her share first lest it won't come out even. Even in honor she prefers another, not wrangling for some office or feeling offended and refusing to work because her ability is not recognized.

She has learned the whole arithmetic of the Bible, multiplication, division, subtraction and addition. She labors that "in her grace and peace may be *multiplied*." I Pet. 1:2. She studies "to show herself approved unto God,

a workman that needeth not to be ashamed, rightly *dividing* the word of truth." II Tim. 2:15. Under the baptism of the Holy Spirit she *takes away* every idol so that there *remains* "no man save Jesus only." Matt. 17:8. Then she really begins her addition. Giving all diligence she adds to her "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness." II Pet. 1:5-7. This last sum includes not only her relatives and friends, but also those who are unkind or even rude to her or neglectful of her, "for He is kind unto the unthankful and the evil." Luke 6:35. "He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?"

Her kindness differs from that of the world, for theirs "is as a morning cloud, and as the early dew it goeth away." Hos. 6:4. Theirs evaporates as soon as the sun rises and leaves the ground hoping for the promised rain, disappointed and to parch under the noonday rays. But she has been to Him "who *crowneth* thee with loving kindness" (Ps. 103:4), and wearing this crown she has gone to the very depths of depravity and dug out many a jewel which now sparkles beneath the sun of righteousness, dazzling the eye of the world.

And this crown shall not endure only during our short span, for it is made of heavenly stuff and is part of the eternal property of God.

Love envieth not—for envy is a fatal disease, entering into the hardest parts and making them unfit for use. “A sound heart is the life of the flesh, but envy the rottenness of the bones.” Prov. 14:30. Thus weakened we are not able to “put on the whole armor of God,” no, nor to bear up under any part of it. We cannot offer any opposition to the enemy, for we are not able to stand. We thus are easily vanquished by the attacks of Satan and die groveling in the dust.

She does not envy the wicked, though “there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness, they have more than heart could wish. They are corrupt and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens and their tongue walketh through the earth. Therefore His people return hither: and waters of a full cup are wrung out to them. And they say, ‘How doth God know?’ And is there knowledge in the Most High? Behold, these are the ungodly who prosper in the world; they increase in riches. Thus was my heart grieved and I was pricked in my reins. So foolish



was I and ignorant: I was as a beast before thee." Ps. 73:4-12, 21-22. She is not envious of the wicked lest trying to scale the awful heights of God's providence her steps slip and her feet be gone over the abrupt precipice of doubt and her soul finally dashed to death in the depths of bottomless despair. But she has no reason to envy them, for she has gone into the sanctuary of God and understood their end. "Surely thou didst set them in slippery places. Thou castest them down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image." vs. 18-20.

Neither does she "preach Christ of envy," but in simplicity and truth, not for the advancement of any doctrine or creed or interpretation, but that all men hearing thereof may become fitted and prepared to meet "the Judge of all the earth."

Envy does not only not show in her words and deeds toward friend or foe, but it is not even in her heart, else she must hang her head in shame, for "if ye have bitter envying and strife in your hearts glory not and lie not against the truth, for where envying and strife is there is confusion and every evil work." Jas. 3:14-16. Hence she purgeth herself of this inharmonious intruder, especially since she is in perfect accord with the music of heaven. "Looking unto Jesus, the Author and Finisher of her faith," and being "encom-

passed with so great a cloud of witnesses," "a great multitude which no man could number of all nations and kindreds and people and tongues," "laying aside all envies" which as a weight would impede her progress, she runs with patience the race that is set before her, trusting only in the riches of her Father and having no need to envy.

Her "Father is rich in houses and lands.  
He holdeth the wealth of this world in His hands.  
Of rubies and diamonds, of silver and gold  
His coffers are full, He has riches untold."

Hence her cry, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart and my portion forever." Ps. 73:25-26.

"Love vaunteth not herself."—She does not usually have whereof to boast. She does not attain worldly success, or if perchance she does it is not her aim or desire, and it does not make any difference to her soul, for she has "learned in whatsoever state she is therein to be content"—not idle, for her life is one of great activity. She does not possess a beautiful face or form, but that concerns her not so long as her soul is beautiful. She does not own fine houses, but they are building a mansion for her over yonder. She has not a wardrobe full of costly clothing, but a white robe is waiting for her in the skies. Neither is her character beautiful in her own eyes, for looking away from the low standards of earth she fixes her gaze upon "the mark"

and presses on toward "the prize of the high calling in Christ Jesus." As compared with God, her only standard, she is low, and mean, and vile.

She has not yet put her armor off and the scripture saith, "Let not him that girdeth on his harness boast himself as he that putteth it off." I Kings 20:11. She is kept so busy in the field that she does not have time to sit around the camp-fire and boast. She does not stand on the edge of the battle, but her white plume of holiness waves in the thickest of the fight. She is the continual, persistent, unflinching *enemy* of sin. She calls for no truce. "Let the dead bury their dead." She makes no compromise. It is not a contest of strength for pleasure or honor. It is a fight to the finish. She has the advantage. The enemy's head was bruised e'er she entered the fight. "Unconditional surrender" are her only terms. But when she is not engaged in the actual fight she is kept busy in meditation and prayer, sharpening her "sword of the Spirit" or polishing her armor. Though the sword be two-edged yet both must be kept sharp, and though the breastplate of righteousness may be covered by the shield of faith, nevertheless it too must be brightly polished lest some sudden dart slip by the shield and she perish.

Whoever boasts *himself* is spiritually no better than the heathen, for we learn that among many other evils which are prevalent among them boasting is included—backbiters,

haters of God, spiteful, proud, *boasters*, inventors of evil things, disobedient to parents, etc. Rom. 1:30. Indeed, he is worse if he dwell in a land of enlightenment, for he is taught better by the scriptures, by which, if he do this, he is placed among those of reprobate mind, "given over entirely to Satan in the last time," "for men shall be lovers of *their own selves*, covetous, *boasters*, proud, blasphemers, disobedient to parents, unthankful, unholy," etc. II Tim. 3:2.

Love does not boast herself of the future, for she "knows not what a day may bring forth" (Prov. 27:1), and she has been solemnly warned against it. "Go to now, ye that say, 'Today or tomorrow we will go into such a city and continue there a year and buy and sell and get gain,' whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." Jas. 4:13-14. Neither does she boast herself of wisdom, though she does not despise it, for "fools despise wisdom and instruction." Prov. 1:7. To her especially "the price of wisdom is above rubies," and "to get wisdom is better than gold." She says unto wisdom, "Thou art my sister." Prov. 8:11. It is one of the gifts of God (Prov. 2:6), and "O, the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33. None is wiser than she, for "the fear of the Lord is the beginning of wisdom," and she fears Him with all her heart. Yet she is very humble, for the scrip-

ture saith, "Woe unto them that are wise in their own eyes and prudent in their own sight." Isa. 5:21. Nor does she glory in her might, though she be the mightiest of all, for the giant's blood has been spilt by the strippling's hand, and "how are the mighty fallen!" Hence the Lord saith unto her "not by an army, nor by power, but by my spirit." Zech. 4:6. Still she is not afraid, for God has expressly said to her, "I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." Isa. 41:10. Having had this promise fulfilled again and again, she bears testimony to its verity—"The Lord is the strength of my life. Of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear, though war should rise up against me in this will I be confident." Ps. 27:1-3. "In God have I put my trust, I will not be afraid what man can do unto me." Ps. 56:11. The world scoffs at me and brutish men call me weak, but "my strength is made perfect in weakness." II Cor. 12:9. Nor does she glory in riches, especially in earthly riches, for these "certainly make themselves wings: they fly away as an eagle toward heaven." Prov. 23:5. Even if they do stay with her till her death "riches profit not in the day of wrath" (Prov. 11:4), for the deceitfulness of riches choke the word." Matt. 13:22. Then "how hardly shall they

that have riches enter into the kingdom of God!" Mark 10:23. But she does not boast herself in her heavenly riches either, though she have abundant store—"riches of His goodness" (Rom. 2:4), "riches of His glory" (9:23), and "riches of His grace." Eph. 1:7. No, love does not vaunt herself. Continually standing with the beloved disciple before the cross of Calvary while the thunders roll, the lightnings flash, the darkness reigns, the dead come forth, and the rocks and veil are rent, she calmly contemplates the great sacrifice—the thorn-crowned head, the pierced hands and feet, the bleeding side—and feels that He "of God is made unto her *wisdom*" (I Cor. 1:30), that she "can do all things through Him that *strengtheneth* her" (Phil. 4:13), and that "the blessing of the Lord it maketh *rich* and addeth no sorrow to it." Prov. 10:22. Glory to God!

"Is not puffed up"—She does not vaunt herself openly, neither is she vain or proud in her heart, since this is the source, for "from within out of the heart proceedeth . . . pride." Mark 11:22. Hence she is very careful to have her heart clean, for she knows that though man looketh on the outward appearance God looketh on the heart." I Sam. 16:7. These are not idle words to her. She believes in a personal God who knows each individual's every thought. He is with her often throughout the day rebuking and comforting and teaching that which she never knew before, and hence is not a prompting of conscience. In fact they abide together, for Jesus said,



"If a man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him." Jno. 14:23. She is His guest and He has prepared a table before her even in the presence of her enemies. This to her is not a matter of over-wrought imagination, but according to His promise, "If any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

But God will not sit down with her as long as pride is there as a third party, for it is plainly written in His Word, "God resisteth the proud" (Jas. 4:6), for "everyone that is proud is an abomination unto the Lord" (Prov. 16:5), hence "a proud heart is sin." Prov. 21:4.

She is not proud of her possessions nor of her intellectual attainments, nor of her spiritual blessings. Her earthly property does not puff her up because she dwells in a better house than the laborers that pass her door, wears better clothing than the lady who works in her kitchen, or moves in higher society than he who drives her coach. On the contrary her wealth is consecrated to God, and thousands rise up to call her blessed because, in her inostentatious way, they have been fed, warmed and clothed when their own hands could not provide for them. Churches which have been pulled through struggling periods to positions of wealth and power, and charitable institutions constructed at her cost, ever pointing to the skies, stand as conspic-

uous memorials to her generosity. Her brilliant gifts do not inflate her breast with pride, but are consecrated for the good of man and the glory of God. Her sweet, melodious voice is used to soften the sin-crusts hearts in the rescue homes and slum missions. Her executive power is prominently and effectively put forth in directing great philanthropic organizations. Her pen is never caused to blush on account of the idle, shameful words it has been compelled to write, but rather runs on gleefully forming words, sentences and volumes of hope and joy and inspiration to the discouraged and oppressed until it seems as if the Master Himself were writing them. Her spiritual blessings are not a cause for exulting over her fellows, rather they continually enrobe her in humility. Not pharisai- cally drawing her robes about her, but acting as the conduit of higher blessings to those she meets, she beckons them to loftier, more heavenly living. What she receives she immediately gives out, thus "making many rich," though never poor, for she avails herself of the universal privilege and is continually receiving from the divine opulence.

But if she be gifted less she does not fall into the other sin of inactivity and neglect of duty. She knows that if her heavenly Father has given her only two talents and she makes four, she pleases Him just as much as if He had given her five talents and she had made ten. She is not responsible for *what* is given, but for the *use* of the gift. She is not held ac-



countable for the manner of giving nor for the kind given, but she is held accountable for the manner of returning and the condition of the gift returned.

“Doth not behave herself unseemly”—This she does not, first among her neighbors. Not because she is afraid of their opprobrium and her consequent loss socially and financially, nor of the law itself. A higher motive rules her. She is her brother’s keeper, and the moral condition of her neighborhood is of constant concern to her, especially if there be a saloon in its midst ready to gulp down its children at the first opportunity. She not only behaves seemly, but votes and talks against all wrongs, though she stand alone. She is no coward. Though gentle as a dove, she is as firm as a rock. She does not pray one way and vote another.

This means she is not only a Sunday Christian. She does not wear her sanctity in church and throw it off immediately she comes out as though it were a heavy coat in hot weather. She does not take communion at the sacred table of our holy Lord and pray to God (I mean to the ceiling) on the Sabbath and act like the Devil all the week. She does not sing the songs of Zion on the Lord’s day and extol the works of Satan through the week. She does not go to church and hear a thoughtful sermon on some portion of the Word of God and then go out to talk on every foreign topic under the sun from the weath-

er to the fashions. No, love does not behave herself unseemly in her neighborhood.

Nor will she stoop to such conduct when far away from those who could recognize her. She remembers "thou God seest me" still, though she has crossed a great ocean or continent three thousand miles wide. Yet her trip is not insipid, for her religion is not of that sickly kind which wonders and doubts and disbelieves, and must have the whole lawn for exercise and perchance the opportunity to bid good morning and shakehands with the Devil over the fence and have a little chat for pastime. Her religious health is vigorous and sparkling. Her religion is of that kind "which knows its sins on earth forgiven," "can read its title clear to mansions in the sky," and refusing all the real estate that the world, the flesh and the Devil can offer even at reduced rates and on the installment plan, climbs steadily on over every obstacle, and with a ringing shout from its sanctified soul "nightly pitches its moving tent a day's march nearer home." Hallelujah! She rejoices in the works of God's hands: "They are marvelous in her eyes"—the placid sea, the foaming billows, the mighty rivers, the babbling brooks, the wide-stretching fields of ripening grain, the tree-crowned hills, the stream-divided valleys, or the wooded mountains. She rejoices in them not for themselves, but because their beauty, grandeur and usefulness impel her mind to God. From seeing Him as through a glass darkly so often, she herself

becomes more and more God-like and longs to see Him as He is.

In the circle of the home she does not behave in an unbecoming manner. So marked is this that those around her bear testimony to the uniformity of her conduct. She is always patient, kind, humble, self-sacrificing and meek. Of course she never becomes angry under the most trying circumstances. She chastises the children, but with a deliberate aim at their own good and not to relieve her feelings. She does not keep her religion to herself or reserve her experience for the meetings, but freely talks upon these things in the home so that the children do not hold a kind of superstitious reverence for them, but understand and embrace them.

Every department of the home is run on Christian principles. This is noticed in the buying of goods, in the paying of bills, in the kind of amusements and in the conversation. She lives within her income and has always a little left for God; indeed, whenever she has a stated income she takes out for God first. Everything in connection with *this* is done in a business-like and seemly manner. Her amusements are according to the age of the children. As this increases they are made loftier and more dignified until when they become men they are ready to put away childish things, in action, speech, understanding, and thought. These children are never lazy or spongers. They are among those who do something in the world for God and human-

ity, so that when they depart the community is not glad and the grave-digger does not swear because he must dig another hole to hide a thing so worthless. The conversation of the home is not vain or foolish, though it may be sparkling and witty. It is not taken up with topics concerning the neighbors as to dress or action except in the most kind spirit and in a real desire to assist. Neither is it taken up with the empty foibles of the world except to denounce them. No matter what others may do, she "ordereth her conversation aright." Ps. 50:23. She can say with Paul, "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world." II Cor. 1:12. Hence her talk is always such as it becometh the gospel of Christ (Phil. 1:27), that is to say, "without covetousness" (Heb. 13:5), "honest among the gentiles" even (I Pet. 1:12), who "behold her chaste conversation coupled with fear" (3:2). She cannot do otherwise, for, so to speak, "her conversation is in heaven" (Phil. 3:20), because she obeys constantly the command of the scripture on this point, which says, "as He which hath called you is holy, be ye holy in all manner of conversation." I Pet. 1:13.

"Seeketh not her own"—Unselfishness is the very first awakening of the seed of love, and we find it exemplified, taught and commanded by Christ Himself. What an example! God did not need the world to make heaven happy. It was so before the world

was made. He did not need man to increase His power, for nothing can add to omnipotence. He did not need him to teach Him wisdom, for He is omniscient. Man could add nothing to God, yet God "so loved the world." Jno. 3:16. This unselfishness was carried out definitely and conspicuously in the life of Jesus Himself, "for scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." But God commendeth *His* love toward us in that while we were yet sinners Christ died for us." Rom. 5:7, 8. This quality then lies at the very bottom of Christianity. What shall we say, then, of those who, while they call themselves Christians, do not possess this quality? Surely these assume the name of godliness, but lack even the form thereof. Where shall the power appear? "Yea, but we are not entirely selfish, we have some unselfishness." So does the world. "But I have more unselfishness than the world." How do you measure that? There are some in the world who possess a great deal, so much so that people particularly designate them as unselfish. Have these not almost crossed the line? Only one thing they lack. But what of you who profess to have the very thing they lack—saving faith in Jesus Christ—if you do not begin to compare with them in this particular? Selfishness cannot be tolerated in degrees except in the world. But real, unfeigned love does not move in degrees. She lives at the top of the thermometer.

Christ not only exemplified this kind of life, but He taught it also, in His reply to the question of the lawyer—"who is my neighbor?" "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him passed by on the other side. And likewise a Levite when he was at the place came and looked on him and passed by on the other side. But a certain Samaritan as he journeyed came where he was; and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the host and said unto him, 'Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.' Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" Luke 10:29-37. He included unselfishness in the second of the two commands which contain all the law and the prophets—"Thou shalt love thy neighbor as thyself." Matt. 22:39.

The greatest of the apostles and the one who in this respect most exemplified his Master also taught and commanded it. "Let no man seek his own, but every man another's wealth." I Cor. 10:24. "Look not every man



on his own things, but every man on the things of others." Phil. 2:4. The apostle James calls it "the royal law of scripture." Jas. 2:8. Royal indeed, for it is the express command of the "King of kings and Lord of lords." God help us to be faithful to our Ruler! "If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Jno. 4:20. "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Jno. 3:19. "We, then, that are strong ought to help the infirmities of the weak." Rom. 15:1. We ought to do this in several ways since there are many kinds of infirmities.

We ought to be willing to give of our earthly substance to those who are financially weak, especially through carefully organized charity, for if we give to the injury of another, blindly following the law in this narrow sense, we miss altogether the real meaning, which looks beyond the moment to the future welfare of his soul. Thus love does. She finds work for the unemployed, including those discharged from prisons, compelling those to work who will not do so otherwise. She takes care of the bodies of the poor by building sanitary dwellings, although the profits are not so large; of their minds by opening free libraries and night schools, and furnishing them with good music; of their souls by

distributing Bibles and tracts and establishing preaching stations in their midst.

Love also stretches out her hand to the morally infirm. First, she is exceedingly careful to make a straight path for her own feet, "lest that which is lame be turned out of the way." She does not go to the theatres even when some gospel truth is being played, for she knows that the Devil understands that "a house divided against itself will fall," and he will not give power to any of his agents to cast out his demons. He may wash the brass ring with a little gold because some people think it looks better on their finger, but the brass will show through sooner or later and poison the finger. He may permit his followers to sing never so sweetly even the melodies of heaven, but be sure it is the voice of the rhinoceros bird luring you into the den of the animal with which it lives. Love is as wise as a serpent, though she be as harmless as a dove. She has such discriminating power that she can detect an agent of the Devil when he comes dressed up in clerical clothes and stands in the pulpit behind an open Bible, or in the person of some unsanctified member and suggests the running of the church according to his methods and perhaps with his success, "for the world will love its own." Hence she positively speaks against euchre parties, theatrical concerts, fairs, suppers, etc., whenever the subject is brought up. No matter what it may be that, though it does not injure her own soul, may



interfere with her brother's or turn his halting steps out of the way, she immediately gives up, saying with Paul, "If meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend."

But more than simply living properly before him, she encourages him in every good word and work. Though she has come out from among them she does not gather her skirts about her and play the Levite or the priest. Neither is she selfish concerning spiritual things, but what she possesses she shows to others and teaches them the way to obtain it. She loves her church, yet she is ever willing to be absent from some service if by so doing another may have an opportunity to attend. She does not seek this as an excuse to remain home because of laziness or indisposition or desire for pleasure or cold-heartedness, but it is a real sacrifice, and at home she has sweet communion with her Lord. In no other respect is she selfish of her time, which she considers as much a gift of God as any other of her gifts and to be accounted for equally with them. Her motives also are always governed by this one great rule of unselfishness, so that she is really not her own, but belongs to others. Nor is this strange or utopian. She is a follower of Him who went about doing good even when He was poorer than the foxes or birds and has learned of Him who "commendeth His love toward us in that while we

were yet sinners Christ died for us." No, "love seeketh not her own."

"Is not provoked." She never is moved by anger, wrath, or malice. First, because these are contrary to her nature. Bitter water does not flow out of a sweet fountain. "Every tree is known by its fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." Luke 6:44.

Second, it is absolutely contrary to the will of God as revealed in His Holy Bible that His creatures should have this taint of temper upon them. Provocation as used in this place manifests itself in three forms or degrees—anger, wrath and malice. Let us consider them separately, for so the scripture deals with them. First, malice. The apostle bids her "put off malice" (Col. 3:8); put it off as some filthy, musty, ragged coat which she has outgrown and thrown into the rag bag, never to be used again either for patches or on some special occasion. There are some who think that if it is put off it ought to be kept handy for fear some draught of persecution blow over them and they must slip it on to preserve their dignity. These always catch more cold, which, resulting in spiritual pneumonia, stops up their lungs so that they cannot breathe the air of heaven, and finally causes death—eternal death. In another figure we are bidden to "put away malice" (Eph. 4:31); put it away as we would some old harlot with whom we had become tired of living or as we would a wife who had proven

untrue. Peter in another place says, "Wherefore putting away all malice" (I Pet. 2:1); as some old rattle on which we have chewed long enough without having our hunger satisfied. How foolish we seem when, after we have "put away childish things," once in awhile we look at them again and wonder if we really did use them.

As every other sin, so this has its punishment. "He that is glad at calamities shall not be unpunished." Prov. 17:5. Hence love does not rejoice when her enemy falls and her heart is not glad when he stumbles. 24:17. She is not so even when he is jealous and spiteful and when the opportunity arrives sells her into slavery as Joseph's brethren did. She knows that she is in God's hands, everything is signed over to Him, and consequently "all things work together for good" to her. Yea, she is confident that He will accomplish His design in her though it be through slavery and the prison, "for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. But when finally elevated to the throne she does not use her position to get revenge. No, she sees it is the plan of God overruling evil "to save much people alive," and when her hungry enemies arrive she feeds them and gives them dwellings in her new country, even in the land of Goshen. She

does not bear malice if some other's offering seems more acceptable than hers. She only remains humble, doing the best that she knows how and living near to God. "It is the Lord, let Him do what seemeth Him good." Nor is she malicious when the welfare of her earthly goods is concerned. She is careful to preserve the property which God has given her as "one that must give an account," but when another by some means is able to take it from her she "takes joyfully the spoiling of her goods." Heb. 10:34. Though some slight her and do not give her the respect due her position, she does not allow this to wrangle in her breast till she secures an assurance of vengeance on them or their relatives. She remembers they spat upon her Master and mocked Him with the purple robe. And if, because she tells the truth for the sole purpose of doing good, she is cast into prison, still her heart is perfect before God. And when, as she endeavors to save their souls, they grow angry at her or leave her to stand alone until she is compelled to say to her nearest friends, "Will ye also go away?" or by bearing false witness secure her crucifixion, her malice is not aroused, for she does not forget the words used of her Lord, "The disciple is not above his master nor the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord." Matt. 10:24-25.

She does not exhibit the spirit of malice—

prolonged enmity—nor does she show wrath or a sudden outburst of rage. She refrains from it because the scripture says “forsake wrath” (Ps. 37:8); as a soldier would one who, though claiming to be a companion, was evidently doing so to betray him; as one would a fellow traveler who was persuading him to take a lonely road for the purpose of robbing him; as one would a murderer who was leading him into the depths of some unfrequented forest. Wrath, though very popular under certain circumstances, is a betrayer. Though it may persuade you that sometimes it is necessary and ought to be had always near for an emergency when things do not go right, nevertheless it will finally betray you into the hands of Satan. How easy it is to fall when one is in a fit of rage! It is a robber. No matter what pleasure you are having, no matter what ecstasy of joy you have arisen to, if wrath appear it will filch it away. It will steal away the treasure of the heart gained from the storehouse of God after long journeying. Yea, it will steal away even the pearl of great price and leave you poor and miserable. It is a murderer. It will slay your purest and most holy experience. It will strangle the spiritual life until it is destroyed. It will stab your soul in the very heart and consign it in the bottomless pit, to an endless dying that knows no death. Truly, “the wise men turn away wrath.” Prov. 29:8.

Wrath is one of the works of the flesh. “Now the works of the flesh are manifest, which

are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, *wrath*," etc. Gal. 5:20. Jesus says these solemn words, "That which is born of the flesh is flesh; that which is born of the spirit is spirit. Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Jno. 3:6, 5.

Love never gives way to wrath even in the trying ordeals of her Christian ministry. Though her people heed not the truths which she has found by careful study in the Word of God, or even go contrary to them so that her work seems in vain, though a thousand vexations arise, yet she continues to "lift up holy hands without wrath" in opposition to wrong.

Malice and wrath are spurned from her, but even anger dare not approach her person: anger manifested in sharp word, the pain-giving look, or the significant gesture. She does so not only because it is contrary to her nature, but because it is contrary to the Word of God, which emphatically cries, "Cease from anger!" Ps. 37:8. She has stopped going with it and has sent back all the flatteries of the world, the flesh, and the Devil which it brought for her high-spiritedness. Do the people talk about her? Her reputation among the people is no matter of concern to her so long as she knows that before God she is right, ever keeping in mind that He sees every act of her life and knows



every thought of her heart and mind. Hence she prays, "Search me, O Lord, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23. Do they slight her? She does not need their friendship, though she would not be a recluse, for she delights in Christian fellowship. It only gives her more opportunity to go to the throne of grace. Moreover she has read, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." Jno. 15:13-15. And she knows by blessed experience that "the best friend to have is Jesus." Do they oppose her at every step? She treats them kindly and prays for them, for she knows whither they are tending. She can do this because within is the "Abiding Comforter" who keepeth her ever mindful of her Saviour's words, "Let not your heart be troubled, ye believe in God, ye believe also in me." Jno. 14:1; so that though she delights to live upon this earth as long as He desires her to stay, yet with Paul she can say, "We are *always* confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight), we are confident, I say, and willing rather to be

absent from the body, and to be present with the Lord." II Cor. 5:6-9.

"Thinketh no evil." Here is one of love's great difficulties. What does the apostle mean by these words? Does it mean that unholy thoughts never cross the threshold of our minds? Does it mean that they do not push ajar the door of our consciousness and peep in on us even sometimes during our most holy experience? They will always do that, but they are so unwelcome, in fact, so hateful to us that we always bid them be gone at once, and as we grow more and more in grace we shall become so preoccupied with God and the things of heaven that we shall notice them no more than did Sir Isaac Newton when, preoccupied with his great thoughts, one substituted an apple for an orange in his hand and he did not know it. The original word used here, "reckons not evil," means "think upon," in which there is an effort of the will to fasten the mind on something, at least an effort made to govern the thoughts.

What seems to be a similar expression is found in Matt. 15:19: "Out of the heart proceedeth evil thoughts." While the words, "evil reasonings," may mean "evil thoughts," they undoubtedly here mean "evil disputings or reasonings." This is the only explanation of them if we take them in their connection, for they arise from a dispute which the Scribes and Pharisees had with Christ over the washing of hands before eating.



The apostle evidently had heart thoughts—thoughts of desire and pleasure—in mind when he wrote his description of love. Since evil thoughts proceed from her heart she is very careful to keep it pure, for she has been taught that “God looketh on the heart.” David says: “Thou knowest my thoughts afar off.” Ps. 139:2; and again, speaking to Solomon, “The Lord searcheth all hearts and understandeth all the imaginations of the thoughts.” I Chron. 28:9. From these she gathers that God does not know her thoughts simply in a vague manner, but in a personal, interested, fatherly way. He sees afar off the evil thought that Satan is bringing neatly wrapped up in fine paper and tied with gold thread, and warns her before she opens the box and partakes of the poisoned sweets. Having been warned she will not receive it, much less have it with her to show to others, lest some babe in Christ taste and die. He understands all the wiles of Satan in their incipency and reveals them to her that she may not be caught in his snares. But He can do this only because love is so often in communion with Him. In a special sense, in Him she “lives and moves and has her being.” She not only has convenient, stated times for prayer, but she likes to talk with Him and takes advantage of every opportunity. She does not insult God with a formal, mumbled piece learned shortly after conversion and stereotyped in beautiful language that she might be able to make an impression when-

ever necessary. No, He is her Father and she talks to Him as such, for this is in accordance with the pattern given her by Christ: "*Our Father*, who art in heaven." Matt. 6:9. Of course she "knows not what she should pray for as she ought," but "the Spirit maketh intercession for her with groanings which cannot be uttered." Praying is a serious matter with her. She does not rush to her knees, repeat her prayer and rush away again as if conversation with God were the most unpleasant duty in the world, or as if He never had anything to say to her. No, often when in communion with her Father she does not have much to say, but listens as Mary did at the Saviour's feet. She "takes time to be holy," and in this way learns about heaven and becomes really acquainted with the Father so that His personality becomes distinct, and she learns many things which seem foolish to those around her. Not only does she thus "pray with the spirit, but with the understanding also." I Cor. 14: 15. Everything becomes clearer and clearer every day. Difficult problems are solved in the light of Calvary. Doubts disappear as mists before the rising sun and fears flee away as clouds before a mighty wind. This kind of prayer accomplishes something. "The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And

he prayed again and the heaven gave rain and the earth brought forth her fruit." Jas. 5: 16-18. Love is ready for any emergency of her soul because she is "instant in prayer" (Rom. 12: 12), for she has been taught that "men ought always to pray and not to faint." Luke 18:1. It is not strange then that love thinketh no evil.

First, she does not think evil of God. She trusts in the Lord implicitly, for she knows that "all things work together for good to them that love God." Rom. 8: 28. She thanks Him for whatever providence He sends. She not only believes this promise while everything is going on smoothly, but also when everything is going wrong. She believes this promise works both ways, and when darkness comes, simply trusts on, because "even the night shall be light about her" (Ps. 139:11), for "the darkness and the light are both alike to Him" (vs. 12). To her "God is light and in Him is no darkness at all." What often seem to us strange dealings of Providence have no terrors for her, "for whom the Lord loveth he chasteneth and scourgeth every son whom He receiveth. If ye endure chastening God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits and live? For

they, verily, for a few days chastened us after their own pleasure; but He for our profit that we might be *partakers of His holiness.*" Heb. 12: 6-10. Hallelujah!

Neither does she think evil of mankind. She rejoices that he has made so great progress, that many are copying after the teachings of Jesus. She weeps for those who in spite of all persuasion and warning persist in going down the broad road to destruction, yet she is glad for the "few" who, though the way is straight and the gate narrow, have started to travel it. Every man is not her enemy. People as a rule are honest and she cannot adopt the pessimistic saying, "Put every man down for a thief and a rogue till you know him otherwise." She has faith in men, for, though often he is so disfigured and besmeared with sin, yet she can see in him still some likeness to his God. "World-weariness" has not laid its icy hand upon her heart and made her sick of all that God has created. She cannot hate or despise the man, but she does the sin.

She does not think evil of her immediate neighbors. She cannot help seeing their faults, but she does not delight in them and she remembers her own. If the fault is a source of injury to her she obeys the scriptural injunction, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Matt. 18:15. And whether personal

or not, she does not upbraid him in the telling, for she is told, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Gal. 6:1. Of course she does not engage in gossip, for that is the evidence of such smallness of character and emptiness of head as is hardly to be borne. The life beyond, the works of God, and the saving of her own soul include a thousand subjects of interest for her. She has neither desire nor time for foolish speaking aside from the warning of Jesus, "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matt. 12:36. God has given her only so long a day, hence "whatever her hand findeth to do she does it with her might." Ecc. 9:10. The fact that she does not know the length of this day adds to the solemnity of her duty, for suddenly the night may come without a twilight—the night "when no man can work." John 9:4. All that she does is done in haste, "but not in a hurry," and she keeps her soul "unspotted from the world." This gives her no time for backbiting, even if backbiting were not one of the signs of those with reprobate mind whose end is eternal death. Rom. 1:28-32. The Psalmist, in answering the question, "Lord, who shall dwell in thy tabernacle?" makes this reply—"He that backbiteth not with his tongue."

Love "thinketh no evil, for we must all appear before the judgment seat of Christ; that everyone may receive the things done in

his body, according to that he hath done, whether it be good or bad." II Cor. 5:10. "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 14:13. Not for this reason only, but chiefly because she loves her God with all her heart and her neighbor as herself, including the man next door, whether he be Jew or pagan, for they each have an immortal soul and there is but one heaven and one hell. If she think no evil, then what occupies her mind? Listen! "Whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

"Rejoiceth not in iniquity." Love never laughs at the drunkard reeling along the street or at the antics of the intoxicated crowd. She can never make sport of the poor criminal who is about to be punished. These men are immortal souls. They are running on to death. They may soon be plunged into eternity, forever separated from their God. She rather weeps.

In another sense she neither rejoices in doing iniquity herself nor in seeing others doing it. Iniquity is a poison and tends to stop the heart of humanity. But first, it will permeate every fiber of its being, taking strength out of the muscles, energy out of the nerves,



stability out of the bones, and determination out of the will, till we have a morbid condition similar to that in which Christianity found Rome. "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14:34.

Love is too strong to stand by and cringe and bow and fawn and smile while the wicked accomplish their ends. She stands beneath the all-seeing eye of an omnipotent God. Why need she fear? Indeed from the very nature of the case she must stand alone. Her Master has said, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine that they may see your good works and glorify your Father which is in heaven." Matt. 5:14-16. All of which implies a separation which the Scriptures still further enforce in plain words: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people." Wherefore come out from among them and be ye separate, saith



the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14-18.

She has been told to "*fight* the good fight of faith" (I Tim. 6:12); but she cannot do so as long as she flies the flag of truce. This sort of flag looks very beautiful in the eyes of Satan's followers or "would-be" followers, and floats very delicately on the breezes of the world, but it looks sad in the eyes of God, for it means that the battle has ceased and the position not won and never can be till the flag be pulled down and the blood-stained banner of the cross be set up in its place. Then will the position be taken and a triumphal entry through the gates of glory he made possible, for that banner means strife and victory. Jesus said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother and the daughter-in-law against the mother-in-law." Matt. 10:34, 35. They that follow this banner shall go on "conquering and to conquer." Hence love can cry, "so fight I not as one that beateth the air." Any other kind of soldier would receive a dishonorable discharge from the army of the King. Jesus says again through John, "I know thy works; that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art

lukewarm and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:15-16. This is perfectly right, for if she tries to serve both sides at the same time she must be a traitor to one or the other or perhaps to both. "No man can serve two masters, for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6:24. So love keeps away from the Devil's places of amusement and so-called innocent pastime. She has one unchanging rule by which she governs her steps: "Let everyone that nameth the name of Christ depart from iniquity." II Tim. 2:19. Unless we follow in her path our position in the day of judgment when the Lord shall say, "Depart from me, all ye workers of iniquity" (Luke 13:27), shall be similar to that of the preacher who was burned to death in a theatre in Chicago. Let us follow all the way with Him "who gave Himself for us, that He might redeem us from *all* iniquity." Luke 2:14.

"But rejoiceth in the truth." The life of love is not sad and lonely and glum. She rejoices, for she is commanded so to do. "Rejoice in the Lord, O ye righteous; for praise is comely for the upright." Ps. 33:1. Comely refers primarily to suitableness and the suit fits well. It also means becoming and graceful and extends to time, place and circumstances. Let us examine it a little more closely since it is absolutely necessary to the

wardrobe of a true follower of God, for Jesus was sent to give, among other things, "the garment of praise for the spirit of heaviness." Isa. 61:3. It is a wonderful garment when worn by love. It is suitable, first, for every time. It is not too heavy when the sun shines and she labors in the harvest field, but heavy enough to resist the cold when the chilling winter of persecution and neglect comes upon her. She can use it, second, in every place. In hot and dry regions where Satan rules supreme it does not show the dust of worldliness, and if it should be caught in a cloud raised by one of his great lumbering vehicles the dust may easily be shaken off and the goods remain unspoiled. Or if she be in some damp, misty place of opposition still the garment keeps the dampness from her soul so that she does not get spiritual malaria or rheumatism. She can wear it under all circumstances. It is suitable for the blithesomeness of childhood, the thrilling ambition of youth, the achievements of middle life and the maturity of old age. It is just as proper for the morning as for the evening. It can be worn in the ordinary course of life and yet be eminently proper at the marriage festivities or in the home of mourning. Praise is comely.

She also rejoices because she puts her trust in God (Ps. 5:11); not a part of it, but all. She simply takes whatever trust she has and deposits it in Him, and her account is large, for it does not extend to special portions of her life, but to the minutest circum-

stances. She does not trust in God to bless her during only the religious services which she attends from time to time, but continually depends on Him to develop her soul. Nor is her trust limited to spiritual things. It extends to the affairs of physical life, and she trusts Him for her food and clothing, which she does not expect Him to send as the manna from heaven, but to give as the reward of honest, arduous toil. She is taught that when she prays she is to say: "Give us this day our daily bread" (Matt. 6:11), and the Saviour stands pledged to give it to her. "Seek ye first the kingdom of heaven, and all these things shall be added unto you" (6:33), for "what man is there of you whom if his son ask bread, will he give him a stone? Or if he ask for a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts unto them that ask Him?" Matt. 7:9-11.

Again, she rejoices because her life is righteous both in act and thought. First, in act she performs all the commandments of God. To her there are practically only two: "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor." Matt. 22:37-39. But these include the decalogue. She who loves God will not have any other God before Him or try to confine His likeness in wood or stone, the work of her own hands, or take His name in vain or dishonor His Sabbath.

She who really loves her neighbor will honor her father and mother and will not kill or commit adultery or steal or bear false witness or covet. Besides these there are a thousand and one other commandments with "Thus saith the Lord" or "The Lord spake, saying," or similar expressions preceding them or given directly by the incarnate God Himself just as binding as those of the decalogue. These, in fact, are the particulars of the two great general rules.

Second, in thought she obeys also. She is sincere in all she does. She dare not treat these mandates of the Holy Scripture frivolously. They are eternal, co-existent with her own soul. They are such as shall determine her destiny while unending ages roll. They are the cause, if we obey, of eternal joy; if we disobey, of eternal sorrow. Hence her religion does not consist in formal, seeming obedience to God's commands. She does not obey her God or His inspired words, simply from a sense of duty. This would be contrary to her nature. She serves God with her heart, for "circumcision is that of the heart *in the spirit* and not in the letter, whose praise is not of men but of God." Rom. 2: 29. But because of this she does not neglect doing deeds of charity. They flow as molten metal from her heart and harden in the pattern of Christ into permanent benefits to man. She does not do away with the formal because she has the real. She cannot remove the beautiful chimney because she has the fire burning

in the grate. The chimney not only adds to the finish of the building, but to those who cannot enter, it is the only sign, as the smoke and heat and flame roll out of it, that there is fire inside. She is more than ever glad of the externals of religion. She attends the public services more regularly, fasts more frequently, and gives her goods more generously.

In regard to these things she "studies to show herself approved before God and man." First before God. His eye is ever upon her and He is "acquainted with all her ways?" She cannot disobey Him lest He fulfill His promise and coming quickly (Rev. 22:20) snatch away her soul? No, these reasons are not true. She would not disobey Him, because He is the one desire of her heart. He is the fairest among ten thousand and the one altogether lovely. Second, while she is perfect before her God, as a consequence she is righteous before her fellowmen. She does not fear them, and hence this statement does not seem to be always true. Often she goes directly contrary to his customs and desires, despises that which he holds most dear, and determinately opposes much that he calls right, yet in her own heart she knows that toward them she is still righteous.

Her rejoicing is not spasmodic, for she is told to "rejoice in the Lord *always*." Phil. 4:4. "The cares of this world and the deceitfulness of riches" do not interfere with her joy, nor does poverty with all its hindrances. She has thrown off allegiance to king wealth, and



having won in the revolt by the alliance with God she does not depend on him to make her happy. She does not laud and honor fashion and desires none of the positions it may offer her; she has also ceased paying tribute to luxury so that now because the Son has come to her aid and made her free she is free indeed. John 8: 36. Though all wealth flee away or her goods do not increase, yet she can cry: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength." Hab. 3: 17-19. Neither does persecution stop her exultant heart, for the Saviour has warned her of this before-hand and bidden her what she shall do: "Blessed are ye when men shall revile you and persecute and shall say all manner of evil against you falsely for my sake. Rejoice and be *exceeding* glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 11-12. This joy is not of low degree, but very high, for so is the standard set. "Whom having not seen ye love, in whom though now ye see Him not, yet believing, ye rejoice with joy *unspeakable and full of glory*." I Pet. 1:8. And the reason is given by the same apostle in another place: "But rejoice inasmuch as ye are partakers of Christ's sufferings." 4:13. Hence her



rejoicing is particularly noted for its gladness. It is not simply a momentary or passing exultation which may come and go, though it may have these periods, but a steady, continual experience expressed at least in part by the word satisfaction. "They shall be abundantly *satisfied* with the fatness of thy house and thou shalt make them drink of the rivers of pleasures." Ps. 36: 8. Not that satisfaction which lies supinely on its back while unretrievable time flies by, but that which says: "My Father worketh hitherto and I work." John 5: 17. Consequently, she makes a joyful noise unto the Lord, she makes a loud noise and rejoices and *sings praise*" (Ps. 98: 4), notwithstanding the quality of her voice, as naturally as the robin when it wakes satisfied with its sleep or when at the evening hour it renders praises to God for the blessings of the day. She lays this on the altar of her God as a part of her daily worship, for her whole life is for the glory of God and she reads: "Whoso offereth praise glorifieth me." Ps. 50:23. This praise is not to be weak and without energy, but full of the spirit as if it came from the heart and words used were meant. Half-heartedness in this particular is indeed sinful, for the Word says: "Make His praise glorious." Ps. 66:2. But even more is bidden.

"Shout unto thy God with a voice of triumph." Ps. 47:1. This she does and it is a characteristic which makes her seem most peculiar to some people. By others it is con-

sidered even a disgrace. But, most strange indeed! these people are frequently those who build bon-fires, parade behind loud sounding bands and throwing their hats into the air, shout aloud the name of their candidate who has been elected. After a great battle has been won and the general returns with his army they rush to the navy-yard and the railroad station and shout until they can hardly speak. Some will do this even at a game of base ball or foot ball. The joys of time are expressed by shouting, then why not express eternal joys by shouting also? Why not rather? The shepherd that found his lost sheep cried, "*Rejoice* with me; for I have found my sheep which was lost." Luke 15:6. The woman that lost the piece of money when she found it cried, "Rejoice with me, for I have found the piece which I had lost." 9. It is the way to victory: "All the people shall shout with a great shout; and the walls of the city shall fall down flat, and the people shall ascend up every man straight before him." Josh. 6:5. It is the sign of joy: "The people shouted with a loud shout, and the noise was heard afar off." Ezra 3:13. It is a sign of the returning Lord: "The Lord Himself shall descend from heaven with a shout." I Thes. 4:16. "He hath done marvelous things. His right hand and His holy arm have gotten Him the victory." Ps. 98:1. Let us shout! Whatsoever ye ask the Father in my name, He will give it you." John 16:23. Let us shout! "Death is swallowed up in victory." I Cor.

15:54. Let us shout! "These shall make war with the Lamb and the Lamb shall overcome them; for He is Lord of lords and King of kings." Rev. 17:14. Let us shout! "The Lord reigneth." Ps. 99:1. Let us shout!

She rejoices "*in the truth.*" She breathes its atmosphere, partakes of its fruits, and drinks of its wells. What is here meant by truth? We believe it includes all truth both physical and spiritual. First—she rejoices in the physical truth because it is one of the manifestations of the existence of God. Hence love does not remain in ignorance if she have the opportunity to learn. In this respect many of the followers of Satan put to shame those who profess to be followers of God. They occupy every moment of their time in something that shall improve themselves and perhaps those around them. They do not allow God's time to go to waste. These very properly despise professing Christians who idle away hour after hour unacquainted with even the simplest truths of nature through which the God whom they profess to love may be perceived. Bad enough is it for men of the world so to do. But what shall you say? You who believe that God has given all things good and is every second looking into your heart and knowing all about you? He has given you just so long for a day. Do you think He did not know what He was doing that you use only a small part of it to any advantage? You either judge God as ignorant in this respect, or you deliberately waste

His gift. How shall you stand beside the children of Satan in the day of judgment to give an account of the deeds done in the body? Love does not repudiate scientific truth; rather she seeks it.

But as the difference between the mortal and immortal and between matter and spirit so is her desire for spiritual truth greater than for physical. What do we mean by spiritual truths? These are included under seven great heads—the fact of a God (Father, Son and Holy Ghost), of heaven, of hell, of a soul, and the states of that soul—sin, justification, sanctification. First, why rejoice in the fact of the existence of a God? We are met at once by the conclusion that what we see around us is not being and moving indefinitely, but behind it all is a power which is steering it on to some certain end. As a whole is only an aggregate of parts so we as one of those parts are not living merely as creatures of chance, but we are for a purpose and are going toward a definite end. But from the inspired Book we learn that He is not simply an omnipotent God directing and controlling everything, but is a personal God manifesting Himself as Father, Son and Holy Ghost. As we look at the duties and affection expressed in that word Father can we do otherwise than rejoice? It means that there is One who provides for us, One who protects us, One who teaches us, One who loves us. The existence of God as a Son gives us further reason to rejoice. We understand

the Word; it is common among us. But we are especially encouraged when we know the position of this Son toward us. He stands between us and the Father when justice has been offended by the wrong which we have done and reconciles us to Him again. In the Holy Ghost we have a God at hand, with us, speaking even to our very heart. If we are wrong-doers this fact is a cause for alarm. If we are doers of good we "rejoice with joy unspeakable and full of glory" because we are in fellowship with omnipotence, omniscience, eternity. At every second we may turn our eyes away from mortality to immortality and leap from the valley of discouragement to the Pisgah height of hope, from the barrenness of inefficiency and weakness to the beautiful plateau of strength and accomplishment, from the thickets of sorrow where the briars tear and the lurking creatures fill with fear to the fair gardens of the Kingdom of Heaven with all their joy and peace and pleasure. By introspecting ourselves from God's own teaching we learn that we are immortal souls, leading separate existences, akin to God in the possession of an eternal nature, in our ability to perceive knowledge and to reason, and in our possession of a moral sense. He is omnipotent, we have power; He is omniscient, we have wisdom; He is all good, we may be pure and holy. But we are born in sin. "I was shapen in iniquity and in sin did my mother conceive me," are the words of the Psalmist. Ps. 51:5. We have a tendency

to evil before we know what surrounds us. We begin to deliberately commit real sin as soon as we are aware of right and wrong. In other words, the first state of all of us is that of sin. But there is an immutable law: "The soul that sinneth it shall die." Ezek 18:20. Divine justice demands the enforcing of the law. But "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16. If we are delivered from death we are born from above. Now we begin to realize spiritual things. There springs up in our soul a longing after that which we hear and see in the distance. But within us is a weight which retards our progress, sometimes seems to stop us or even to pull us back. A something seems to rise up against us and to turn us aside. We look within and behold what seems to us a great heap of corruption. Having this we know we cannot enter into heaven. Everything is pure there. There is no envy, wrath, malice, pride, etc. Pure love alone controls every thought, desire and action there. What are we to do? A voice cries, "The blood of Jesus Christ, His Son, cleanseth us from *all* sin." I John 1:7. We put ourselves under the power of that blood so freely spilt on Calvary and we are cleansed. We are made fit for heaven. Rejoice? Why should we not rejoice in so great a truth as this. Hallelujah!

Listen! "The soul that sinneth it shall die." Ezek. 18:4. "He that believeth on me,



though he were dead yet shall he live again." John 11:25. "Follow peace with all men and *the* sanctification without which no man shall see the Lord." Heb. 12:14. "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but whose *delight* is in the law of the Lord and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither: and whatsoever he doeth shall prosper." Ps. 1:1-3. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John 14:2-3. Why should we not shout when we possess so great truths? For a good reason love rejoiceth in the truth. Hallelujah! Glory to God!

"Beareth all things"--is meek. What is the difference between meekness and patience? It seems to us to be chiefly in this, that meekness is patience made soft of temper, gentle, and mild. It is thus possible to have patience without meekness. The world may possess patience, but only the Christian possesses real meekness and it is required in



perfect love or sanctification "without which no man shall see the Lord." As Hezekiah sent a message to the king of Assyria saying, "that which thou puttest on me I will bear" (II Kings 18:14), so love says to the King of kings. To her this is no mere Christian sentiment, but something to be actually possessed before her God. It is that which she must have in order to enter heaven. Even in the Old Testament she reads: "Seek meekness, it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3. It, indeed, needs to be sought, for it is hidden far beneath the other virtues. It was not known to the heathen world till Jesus brought it down from heaven. How soon humanity buried it! "And few there be" who have found it. It is one of the jewels that Christ will put in our crown of rejoicing, but we must make the rugged pilgrimage to the foot of the cross and kneel with the beloved apostle. It is the fairest of the gems, but it can be set only in the crown of thorns. We need not seek the gem till we have made and fitted the crown. Are we afraid of the thorns of opposition, scorn, etc.? Then we shall never wear this jewel no matter how fair a diadem of silken virtues we weave for our head. It is the most delicate of the gifts of heaven and none but holy fingers can receive it without destroying its lustre. We need not seek it in the broad way, for it has never been discovered there. Neither need we seek it along the borders of the narrow way where it comes in contact with the

world and where the travelers are passing back and forth and where the Devil transformed into an angel of light continually deceives the thoughtless. But in that really narrow way, which few find, in which are the foot-prints of the Saviour, in that "way" "which is called the way of holiness" (Isa. 35: 8) "over which the unclean shall not pass," but where "He shall be with them," there may this pearl of great price be found.

Notice that the verb in the passage quoted above is in the imperative—"seek meekness." Without it we cannot enter into heaven, for there each crown is adorned with this jewel, but lo! the crown no more a crown of thorns. This is not only necessary to admission into heaven, but unless we possess it we are not really Christians—Christ-ians, Christ-like-ians, for we read "Take my yoke upon you and learn of me, for I am meek and lowly of heart and (then being also as I am) ye shall find rest to your souls." Matt. 11:29. These are the words of Jesus Himself. "O what a burden!" "O what a galling yoke!" "Who, then, can be saved?" Matt. 19:25. Reader, is this your out-cry? Listen! "With man this is impossible, but with God all things are possible" (26). Hark! the Master speaks again, "My yoke is easy and My burden is light." 11:30. And love, true love answers, "yes." Jesus looking to the time when He should bear His own cross (Jno. 19:17), looking around upon His disciples said: "If any man will come after me, let him *deny* himself and *take*

*up his cross and follow me.*" Matt. 16:24. The apostle using a different figure compares meekness to a garment and says, "Put on . . . meekness." Col. 3:12.

Love delights herself in this grace because it was preeminent in her Saviour and heaven is perfumed with it. It shows in all her relations to her fellowmen. When it comes to the election of officers she does not always want to be the president or chairman of some committee, but is "kindly affectionate to the others with brotherly love; *in honor preferring one of the others.*" Rom. 12:10. She works well whether she be serving in some official capacity or simply as a private member. She looks beyond a position to the good of the whole organization. She looks beyond herself and forwards the good of the society. She looks beyond the society to the cause. She looks beyond the cause to God. If she is slighted or unappreciated she labors on. She is not a man-pleaser and consequently is not deterred by his criticisms. If she has the consciousness that she pleases God she is satisfied. She is teachable and endeavors to learn from all. Thus she obeys the scripture which says: "Submitting yourselves one to another in the fear of God." Eph. 5:21. She is conscious of the fact that she is liable to mistake and invites others to show her her error that she may advance more rapidly. Her eye is fixed on "the mark and she presses toward it for the prize of the high calling in Christ Jesus." Entirely sanctified to God she

goes on to the absolute perfection of God. Well she knows that eternity will not suffice to attain this. Yet it is her mark. She expects to become more and more like Him. So, even though she has reached such an exalted state, she does not become idle, but labors more than before. She knows what an advance it was from sin to justification, what a greater advance from justification to sanctification, and now she proceeds to the ultimate goal. As one climbing up some steep, lofty mountain gazes from time to time through an opening in the trees and beholds more and more of the extending plain till standing on some rock above where the trees are wont to grow he beholds a great expanse and yonder on the horizon the sea, and holding to his eye a telescope makes out the passing ships, so love from time to time getting a broader view of perfectness stands finally upon the lofty height of sanctification and scanning the great expanse sees even to the ocean; then looking through the telescope of faith, far out into eternity, catching now and then a glimpse of heaven as a passing ship and knowing that far beyond it still extends unbounded but by God.

Love looking around upon her neighbors sees generally in every person something better than that which she possesses, so she pays good heed to the command "Let each esteem others better than themselves." Phil. 2:3. She consequently does not have time for gossiping and fault-finding, but strives to learn

from the good qualities of those around her. This requires strict obedience to the second great commandment, "Thou shalt love thy neighbor as thyself." Matt. 22:39; from which we see that it is fully within the scope of Christ's teaching and ought to be properly revered. Strange, indeed, that we who call ourselves Christians should talk evil behind the backs of those whom some day we expect to behold face to face while the record of our life is being read off, "for there is nothing covered that shall not be revealed, neither hid that shall not be made known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Luke 12:2-3.

But more, she will *bear* the rebuke of her fellowmen if she be at fault and will strive to improve along the line of that in which she has offended. If her brother was mistaken in his opinion and there was really no excuse for the rebuke, still she is grateful for her brother's interest and there is no resentment or malice toward him. If the rebuke be given by a really sanctified person she receives it in all meekness and profits thereby, but if it be given by an unsanctified person in a rough, severe manner she does not become angry, but still loves the person and corrects the fault. Thus she fulfills another passage of scripture: "Be subject one to another and be clothed with humility." I Pet. 5:5.

In regard to law also, she "beareth all

things." First, in regard to civil law. Her obedience does not depend on the fact that those who have been charged with the enforcing of the law are near at hand, watching her. She does not need such guarding. She is responsible to the Author of all good law, of which the ordinances of men are but a very small part. In fact, though they seem so many filling up pages of volumes much larger than our Bible, nevertheless they are included in a part of a short chapter in the beginning of scripture. "But," you say, "how does this apply to the laws regulating land, forests and game?" We answer, "very specifically." These are considered as property of the government. The government owns it and any appropriation thereof is stealing.

Even granting that the laws of God include and transcend the laws of men and she owes obedience to these because she owes obedience to God, yet she does not obey simply because God is looking at her; else she transfers the same spirit to a higher officer and makes God her policeman. She is really no better spiritually. She has not grown any in the spiritual life. Neither does she thus because she would be ashamed to do otherwise. This would be an advance, but would not take her beyond the sphere of morality. Punishment does not appeal to the moralist. It can have real force only with those who are spiritually on a level with the heathen. He does right because he is afraid to do wrong. The moralist obeys law first, because he is



ashamed to disobey it; second, because as he expresses it—"Right is right"—it is the proper thing to do—so judged by all respectable society. But love "submits herself to every ordinance of man" (I Pet. 2:13) because she delights to obey God. As the dutiful son anticipates the father's wish, so she performs the will of God. O beloved, professing Christian, if this be the plain teaching of the Word of God which you profess to follow, what shall you say if your life be governed by the heathen principle of obedience for fear of punishment? What shall you say to the wondering moralist if your basis of doing right is the same as his—you do right because you are ashamed to do wrong? Are you not then in spite of all your profession nothing more than a poor heathen, or at best a moralist?

Love not only obeys law, but she respects its officers so long as they perform their duty faithfully. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain; for he is the



minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing. Render, therefore, unto all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law." Rom. 13:1-8.

To faithful teachers of the gospel she gives all respect, but first "trying the spirits whether they are of God!" John 4:1. Paul says, "Obey them that have the rule over you and submit yourselves: for they watch for your souls as they that must give an account." Heb. 13:17. 'This love not only obeys, but examining carefully finds in it a means of "trying the spirits." She is to "obey" and "submit" if they "watch for her soul as they that must give an account." In order to do this she knows her Bible not by cursory reading, but by hard study. Much of it she commits to memory. "Comparing spiritual things with spiritual" (I Cor. 2:13) she searches out the real meaning of the word. She longs to know God and He has revealed Himself chiefly in His Word.

O, fellow laborers for God, let us teach the scriptures in all their simplicity! We work for eternity. God help us so to live and to labor that when we come to face our work be-

fore our great Teacher we shall not be ashamed of it. The world is blind enough. If we be blind or effect blindness how are we different from the Pharisees of old in this particular? If the blind lead the blind both shall fall into the eternal ditch of hell. How can you teach only a part of the gospel? Do you not say to the world, "So much of God's law is to be obeyed and so much disobeyed?" Will he not answer you right if he say, "If it is possible to disobey God with impunity in one particular, it is possible in all?" Do we not undermine the whole fabric of our teaching if we inculcate the principle of disobedience? What matters it how beautiful the ship we build or how costly the cargo we send if in the building we have put in a wormy board? The vessel will go down. Though we may not have to give account to an earthly bishop some day we shall stand before the "Bishop of our souls" who repelled every advance of Satan and chose the cross.

Lastly, love is meek toward God. She is God's entirely and continually expects Him to care for her personally. "He found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him." Deut. 32:10-12. "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I

will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." John 15:13-14. These words assure her that her expectation is not in vain. Then if God bring sorrow upon her life she can say, "It is the Lord, let Him do what seemeth Him good." I Sam. 3:18. She may weep when God takes away from her, but her tears are without bitterness and she cries, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Job 1:21. "What, shall we receive good at the hand of the Lord and shall we not receive evil?" John 2:10. Great calamities may come upon her, but still this is her testimony: "I was dumb, I opened not my mouth, because Thou didst it." Ps. 39:9. No matter what her grief, she knows it is not equal to that of her Master, and she can bear all things through Him that strengtheneth her, especially by His example in the garden of Gethsemane: "O My Father, if this cup may not pass away from me, except I drink it, Thy will be done." Matt. 26:42.

"Believeth all things"—What is included in "all things?" Evidently the first limitation will be to that with which we have had acquaintance. We cannot believe in anything we have not even heard of. The possessing of the spirit of belief is what is really meant. There are many things in this world that we

might believe in had we knowledge of them, but since we have not we do not really believe in them. Again we must eliminate all that which we know to be false. Hence we conclude that love believes all true things which she knows. But this last clause does not stagnate her belief, for she is ever becoming acquainted with new subjects. As the camp-fire blazing up catches the limbs of the trees and spreads further and further until the whole forest is in a blaze, so is perfect love. As the little brook increases until it becomes a creek, and the creek a river and the river growing wider and deeper finally loses itself in the mighty ocean, so perfect love flows on. As the vessel leaves her moorings, sails down the river, across the bay and finally into the ocean, so perfect love having left the moorings of sin and beat her way down the river sails across the bay and finally into the ocean of eternity—that ocean without a farther shore.

Love becomes acquainted with both the natural and the spiritual. We shall dismiss the natural with a single remark. Love is not averse to these truths, but rather delights to stand in their presence and contemplate them, for in them she perceives the wonders of God. It is with the divine that we are more particularly interested. Let us take up the phrase as it comes and endeavor to fathom its meaning.

First, "believeth"—The original word is very inclusive. Using it as the Greek did in

his ordinary conversation we find that, according to Liddel and Scott's lexicon, it extends to eight points, namely: "to believe, trust in, put faith in, confide in, rely on; to believe, comply, obey." At first some of these expressions may seem synonymous. But they are not. "To believe" as used in this definition simply means to accept as a truth. A man returns a pocket-book to a lady who has unconsciously dropped it. I say to the friend at my side, I believe that man is honest. As we walk along my friend meets one with whom he is acquainted and introduces me to him. After he has passed my friend on whom I rely as a man of truth tells me the man is honest. It is a mere statement of a truthful man and I accept it as true. For argument let this man whom we met be a mechanic. I have a piece of work which I would like done. I have never seen this man work, but because I believe he is honest I go a little further and "trust in" him to do the work. By so doing I have added hope to my mere belief. Now, my relation to this man in regard to his honesty is extended to include a hope that he will perform his task properly. Suppose when he is finished and I have carefully examined his work I find it perfectly satisfactory. I have some more work to be done similar to the first. Of course I give it to him, but this time I put "faith in" him so that if one would come to me and ask me if I believed he would finish the work properly I would say emphatically, I did. Here I have gone a step

further. When he is finished I come and examine it and find it done to my satisfaction.

The first piece of work which I gave him was the repairing of my smoke house. While he was doing this my barn blew down. The rebuilding of this was the second piece of work. His ability to work puts within me a desire, now to build a stone mansion. I have faith in him that *he* will be able to do it properly for me and I must have it done while he is willing. I go to him and tell him my desire. He informs me that he has done that sort of work many a time and draws up rough plans for me. Throwing aside business formality he begins to take interest in the project. He shows me how it can be erected most cosily. He selects the most delightful spot in the neighborhood. I forget our relationship as employer and employe. We become warm toward the subject. Soon I open my heart and tell him of the joys I expect to realize in the cosy sitting-room or with my children in the play-room. He understands me, for he has children of his own and a happy home. My words find a response in his heart. When I go away leaving him the order to complete the work I find there is a closer relationship between us than before. I go away feeling that he will not only faithfully execute the work according to the plans, but that he will take personal interest in it and will adorn it as if it were his own home. There has been added sympathy to the former sum and I now have "confided in"



him. But when the work is half completed some unexpected business calls me away across the sea. What shall I do about the house? Will he do inferior work when I am gone? Will he rob me in overestimating the amount of material used? Will he slacken his pace and cheat me in the time? Shall I give way to these thoughts? No, he has been faithful so far, I will take the last step. I will "rely on" him and go away without doubt or fear.

"Belief" runs out in another direction and has to do with exhortations and commands. The truth comes ringing down the ages—"Thou shalt worship the Lord thy God and Him only shalt thou serve!" Matt. 4:10. Love believes it. It is according to her nature to "worship" God and to serve Him even "day and night," and she readily "complies." But there comes the call to go to some eunuch in the desert, to point some soul to Christ in public. It is contrary to her nature to make herself prominent. Yet the call is imperative. She obeys. Thus the original word takes us past the mere truth to compliance with it, yea, even to obedience to it.

Through these stages love "believeth all things." She was told of the mere truth that there was a God. She believeth it. Then she learned that He would save her from the *sins* which continually distressed her. She came to the cross sin-laden and sad, yet in hope, and found that it was even so. She was saved from the just reward of



her sins. With this encouragement, though temptations came thick and fast and trials like great prickly thorns grew all along her path, she puts faith in Him to lead her to heaven! Thus she goes on her way. But soon within she finds a great conflict. She has admitted the enemy of sin into her heart and they are contesting. Wrath, envy, malice, pride, worldliness, self-will, stride out of the Devil's camp and defy the graces of the Lord. But the Champion is there. The "Son of David" will deliver her. She confides in Him all her heart's sorrow. She surrenders self-will and the rest are quickly slain. The victory is complete. She is free from sin. Her soul is full of peace. But there is a long journey to be made yet before she can reach the gates of heaven. How can she climb the height? To her heart come the words, Faithful is He that calleth you, who also will do it." Thes. 5:24. She resolves to leave it all in His hands; she relies on Him. Now is love made perfect and she readily begins not only to comply with God's will but to obey even those which are contrary to her constitutional make-up. Her life now is one of relying on God and she really can say, "In Him I live and move and have my being." In the full sense of the word she "*believeth* all things."

Second, what is included in the "all things?" First, "all things" that depend on the omnipotence of God. She believes that He is the Creator of the universe from the smallest insect to the grandest stellar sys-

tem. He spake and it was done. The time or the how do not disturb her faith, though she revel in science. The miracles in connection with God's deliverance of His chosen people from their enemies, the dividing of the Red sea, the dividing of the Jordan, the stopping of lions' mouths, His present interested control of everything are matters of faith to her. Second, "all things" which effect His omniscience. She does not understand perfectly all His laws and dispositions, for it is written, "'My thoughts are not your thoughts, neither are your ways my ways,' saith the Lord. 'For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts'" (Isa. 55:8); and the learned apostle looking into the great abyss of the mind of God cried, "O the depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33); but she does not doubt. It is reasonable that she should not understand. Man may even pervert them by his disobedience, opposing the law of sin and death to the law of righteousness and life and consequently flying off at a tangent into the eternal night of unbelief. Still *she* "has faith in God." Mark 11:22. She may not know the reason for the desert instead of the fruitful fields, the flood instead of the gentle inundation, the hurricane instead of the evening zephyr, the dull, dreary days instead of the sunshiny ones, imperfection instead of perfection, weakness instead of strength,

and a hundred other experiences contrary to the perfectness of God. She does not altogether understand the wisdom of the flood and the atonement, miracles are not plain to her in their particulars, she cannot understand the operation of spirit upon material things. But these things, though she may study over them and seek an explanation of them, do not worry her till her faith becomes thin and sickly and its eye deep sunken. She has an assurance in the Word of God and that anchors her. "We know that all things work together for good to them that love God." Rom. 8:28. Third, "all things" that effect His omnipresence. She believes that He is able to perceive everything that may be happening at any single moment in earth, or heaven or hell. This she is plainly taught by the Son of the "righteous Father." "Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Wherefore if God so clothed the grass of the field which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matt. 6:26, 30. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered." Matt. 10:29-30. His eye sees whether an act be done in the darkness or in the light. "Thy Father which seeth *in secret* Himself shall reward thee openly."

Matt. 6:4. "Yea, the darkness hideth not from thee, but the darkness shineth as the day; the darkness and the light are both alike to thee." Ps. 139:12. Fourth, "all things" that effect his eternity. This affirms the immortality of the soul, for "Because I live ye shall live also." Jno. 14:19. Since God was and is the originator of all good, so the continuance of good depends in part on this attribute. In "all good" we include the final triumph of right, the continuance of all natural blessings such as the rain and sunshine, the periodical ripening of crops, and the increase of herds and flocks, and the joys of an unending heaven. Fifth, "all things" effecting His immutability. This joining hands with His immortality firmly establish the glorious rule of righteousness and insure all the natural and spiritual blessings. She can say with the Psalmist, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over. Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." Ps. 23.

Before we pass to another characteristic of love let us glance at the reason she believes. She does so most of all because of the words of Jesus: "All things are possible to him that believeth." Mark 9:23. "Verily I say unto you that whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea,' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Mark 11:23. But also because of Christ's unchanging example. He was the same in faith whether before the multitude breaking bread, driving the Devil out of the youth, raising the widow's son, or before His disciples on the stormy sea of Galilee, in the ruler's house, by the wayside when He gave the unfortunate Syro-Phoenician woman the assurance that her daughter was healed, or alone in the wilderness tempted of the Devil, on the mountain-side in prayer, in the garden of Gethsemane agonizing over the salvation of the human race. Third, faith was the means by which her fathers "fought a good fight, finished their course and went up to heaven to receive their palm, their robe and their crown, and to join that unnumbered multitude of the redeemed abiding in its bliss free from sin, temptation and sorrow. And lastly because she has "joy and peace in believing"—a real personal experience, and her *joy* is "unspeakable and full of glory" (I Pet. 1:8), and her peace is that "of God which passeth all understanding." Phil. 4:7.

"Hopeth all things." This is the result of "believing all things." The apostle has made it follow instead of precede the fact of belief, hence we conclude that it does not have reference to that weak, blind reaching out after something, but a practical, present realization of that which we shall possess at some time in the future. This hope has a double reward, "having the promise of the life which now is and of that which is to come." We enjoy in anticipation that which shall be ours in reality. As some express it, we have heaven in our hearts to go to heaven in. Faith sternly and unmovably takes hold on the promises while hope possesses that tenderness toward them which longs for the fulfillment.

In whom is her hope based? Listening to her heart's prayer we hear, "And now, Lord, what do I wait for? My hope is in thee." Ps. 39:7. Who was the Lord referred to here? Was it not He who said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows?" Ex. 3:7. The Psalmist looking over the past history of these people after the Lord had spoken these words writes: "Marvelous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea and caused them to pass through, and He made the waters to stand as an heap. In the daytime also He led them with a cloud, and all the night with a light of



fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against Him by provoking the Most High in the wilderness. And they tempted God in their hearts by asking meat for their lust. Yea, they spake against God; they said, "Can God furnish a table in the wilderness? Behold He smote the rock that the waters gushed out, and the streams overflowed; can he give bread also? can He provide flesh for His people?" Therefore the Lord heard this and was wroth: so a fire was kindled against Jacob and anger also came up against Israel, because they believed not in God and trusted not in His salvation, though He had commanded the clouds from above and opened the doors of heaven; and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angel's food. He sent them meat to the full. He caused an east wind to blow in the heaven; and by His power He brought in the south wind. He rained flesh upon them as dust, and feathered fowls like as the sand of the sea; and he let it fall in the midst of their camp, round about their habitations. So they did eat and were filled, for He gave them their own desire." Ps. 78:12-29. He is eternal and immutable and "no respecter of persons," (Acts 10:34), hence she concludes that He will lead *her* and care for *her* also. Love does not give herself up to worry.



"My flesh shall rest in hope" (Ps. 16:19), she declares. No sleepless nights weaken the powers God has given her. Not only so, but she will not prevent the development of her own soul by stirring up doubt and fear. She will not dwarf it by feeding it with the husks of unbelief. She will not lose her soul by admitting sin when it knocks at the little door of care, for sin like a ferret can force itself through a very small hole but resume its normal size when it gets inside. She dare not do so, for the body is the temple of the soul. It has been given her as a trust to be used for the honor and glory of the Giver. Worrying is dishonoring Him and making Him of no account among the people. She knows the regulations of the kingdom and one of them is—"casting all your care upon Him, for He careth for you." Does he hear her? Listen to her joyous song:

" 'Tis so sweet to trust in Jesus,  
Just to take him at His word;  
Just to rest upon His promise,  
Just to know, 'Thus saith the Lord.' "

Her hope is "laid up" (Col. 1:5) in the treasury of heaven, and is kept secure by the mighty lock of faith. There the moths do not enter to destroy the beautiful garment. None of Satan's cunning arguments can eat holes in her hope until it becomes a useless rag, leaving room for the chilling breezes of worldliness to destroy her soul. Neither is it patched up with heathen philosophy till

it looks more like a patchwork quilt than the pure white robe it once was. Nor does she wear it to questionable places where it is well if only the train is besmeared by the filth by which it is surrounded. Hope is the polish on love's shield of faith and she never permits the shield to lay out to rust in the dampness of the world. Well she knows that she may need it any moment and every rusted spot is a vulnerable place for the arrows of the enemy. But keeping it well oiled with the "oil of gladness" and resting in its proper place it is always bright. Hope is a beautiful jewel that Satan would steal from her if possible. Its lustre is attractive. Its fame is gone abroad through all hell, and though well knowing that their touch will change it into graphite every demon does his best to get the gem. Even the breath of Satan is enough to mar its lustre. It behooves us then to keep well out of his haunts, not to wander in any of the paths which he takes, to stay out of all his pleasure gardens. Love keeps her jewel ever in the proper safe, "where thieves do not break through nor steal." Hope is the fair child of faith, "exceeding lovely" and growing continually as she feeds it on "the sincere milk of the word." Love "rejoices in hope." Rom. 12:12. It is her delight; the companion of her lonely hours; the still small voice in the times of seeming defeat; her confidence when others cross the swelling stream before her.

Love "*hopeth all things.*" First, "all

things'' on earth. She is not disheartened or melancholy. She does not want to leave this world till the Lord will, though she is ready any moment to depart. In regard to the evil in the world she "hopeth" for the best. She is not a pessimist. She looks forward to the time when—.

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

In regard to wrong in any individual she "hopeth" for the best also. In the words of the illustrious founder of Methodism: "Is any evil related of any man? Love hopes that the relation is not true, that the thing related was not done. It is certain it was? 'But perhaps it was not done with such circumstances as are related; so that allowing the fact, there is room to hope it was not so ill as it is represented. Was the action apparently, undeniably evil? Love hopes the intention was not so. Is it clear the design was evil too? Yet might it not spring from the settled temper of the heart, but from a start of passion or from some vehement temptation, which hurried the man beyond himself?' And even when it cannot be doubted, but all the actions, designs and tempers were equally evil; still love hopes that God will at last make bare His arm and get Himself the victory, and that there shall be "joy in heaven over (this) one sinner that repent-

eth, more than over ninety and nine just persons who need no repentance." \*

Second, she "hopeth all things" recorded of heaven. She is positive that a crown awaits her over yonder. Even now she is a "king" (Rev. 1:6) unto God, though uncrowned. But He would not have made her a king until he had the crown ready. She is sure that some day she will wear a white robe before the Lord. Already God in His boundless mercy has made her a "priest" unto Him. Surely he would not have made the priest until He had the robe ready. The gold paved streets are real to her because she journeys toward "a city that hath foundations whose builder and maker is God." Heb. 11:10. As she makes her way through the wilderness she projects her soul forward to the time when she shall sit down with many who have preceded her on the God-lit banks of that crystal stream that flows from beneath the throne of God. Rev. 22:1-5. When her soul is hungering after righteousness she looks forward to the time when she shall pluck the ever-ripening fruit from the tree of life. Rev. 22:2. Some day she shall bow before the great white throne, behold Him whom it was impossible for her to see while in the body, and see Jesus, the "Author and Finisher of her faith." Rev. 20:11-12. Ex. 33:20. I Jno. 3:2. Heb. 12:2. Some day she shall receive the palm, and free from sor-

\* Wesley's Sermons—G. Lane and C. B. Tippet—Vol. I, page 197, para. 16.

row and pain, with all tears wiped away, wave it in ecstatic joy among the millions of the ransomed while round her shines a cloudless day; and they have no night there. Rev. 7:9; 21:4. Some day she shall stand with the redeemed throng on the shore of the glassy sea and understand what that means. Rev. 4:6. Some day she shall take her place in that innumerable host which the Lamb shall lead to the fountains of living water. Rev. 7:17. Some day with her golden harp tuned to the melody of heaven she shall join in the angel song, but when the ransomed sing redemption story and the angels cease, she, clasping hands with those who have come up through tribulation—father, mother, brothers, sisters, loved ones, friends, strangers (on earth), shall help to swell the mighty chorus of praise to the Lamb who was slain, but who lives; worthy to receive “power and riches and wisdom and strength and honor and glory and blessing.” Rev. 5:12; 15:2, 3.

“Endureth all things.” First, “endureth;” the idea which this word expresses is a very vivid one taken in either the original or vernacular. It means to remain under, to survive, to be patient under, to stand one’s ground, to abide the issue of something, in the original; to be in hardness, in a set, fixed condition, in the vernacular. From the pictures suggested by these words we get some idea of what the apostle means; we learn something of the conduct of love, Christian love under trying circumstances. The rains

of persecution descend upon her in great floods, sometimes almost in a cloudburst. Worldliness, cold heart, some love, little love, hypocrisy would forsake their post and allow the battered ship to drift while they slept in the battered cabin. True love remains by the helm day and night, keeping the ship's head to the port lest she swamp in the trough of the sea; keeping the storm sails in their places or renewing them immediately some unusual gust has rent them in ribbons lest the onrushing sea overtake the stern and poop the ship; avoiding the largest billows lest they sweep across the deck and wash the unhappy crew away. True love, no matter how persecutions pour upon her, the lightnings of wrath flash, and the threatenings of harm roar, remains under it, "steadfast, unmovable" at her post. No matter how fierce the battle, she survives. She has on the whole armor brightly polished, and securely strapped. She is not "afraid for the terror by night, nor the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." Ps. 91:5-6. Her "righteousness shineth as the light," and that especially in the darkness, so that "the terror" is seen afar off. She rushes upon him and delivers the first blow. He turns. He makes for his hiding place. He disappears into his cave while his blood drawn by the two edged sword besmears the entrance. She sees the arrow coming and puts up her



shield of faith and intercepts it. They come in a volley. She hides behind her shield and is safe. She discovers her enemies' hiding place. She pushes up to the rocky wall. She leaps over it. They flee before her as swift as her arrows and she is conqueror. She hears the tramp, tramp, tramp of some pestilent sin which God has driven from its throne in her heart shaking her joy while the darkness of a great sorrow rests upon her. He appears around the corner of the "Rock" behind which she hides. He stares at her with glaring eyes, breathes upon her his fiery breath, tears the earth with his taloned claws. Does she fear? No, perfect love casteth out fear. Seizing her sword she leaps up, springs toward him and thrusts her sword against his brazen scales. He stretches himself to spring upon her and crush her to the earth. He exposes his vulnerable spot. Like a flash the sword is driven into it up to the hilt. He falls. He withers. He is dead. True love survives. In the valley at the noon-day hour she sits while all around her gaiety and pleasure rule supreme. She hears their merry laughter and their thoughtless jests and looks with tearful eyes while their sin-stained feet glide over the waxy floor or their trembling hands raise up the reddened glass. Out from the mountain rushes the hideous destruction. On every hand they fall beneath the stroke of his mighty sword. His roaring voice echoes and re-echoes through the vale. He towers high above the



trees. He draws nearer. He sees her now. She is standing on a Rock as though her feet had been planted there. He runs toward her. Sure she shall not be able to survive the attack of so powerful an adversary. Her sword is uplifted in her hand, her shield is poised upon her arm. His sword descends. It strikes her shield. It breaks and leaves him nothing but the handle in his grasp. Her sword descends. It pierces through his helmet. He falls and she stands victor on the Rock. Yes, true love survives.

Thus often is she tried. But still she is patient. Strange, indeed, is her behavior. "The trial of her faith worketh patience" (Jas. 1:3), so that the oftener she is tried the more patient she becomes. This is a law of her being as positive as the law of gravitation wherein the larger one of the opposing bodies is made the more it attracts the other. As we have seen this does not come from weakness, cowardice, or effeminateness. No, in every case she stands her ground. She is a knight of virtue and rides forth from the table of the king to dare, to do, or to die. She has no armor on her back. She needs none. It would impede her progress and she must "press on toward the mark for the prize of the high calling in Christ Jesus."

There is another side to her nature. Is she told to "stand and see the salvation of the Lord" while all round is progress and action? She obeys. Does He delay His coming? Still she waits. Do the nights seem long and

dreary, the days sad and empty to those around her? It was her Lord who ordered it. She knows not why she must remain so long upon her lonely bed. But still she waits. She knows not why she does not see the answer to her prayers. She has devoted all to Him. But, perhaps, even now He is answering. He knows best. "Let Him do what seemeth Him good."

She is set and fixed. She has been taken soft and workable out of justification and placed in the mould of sanctification, where under the fire of the Spirit she has become a firm, perfect image of her Lord. The principles of her heart are hardened, but within the beautiful vase are the most delicate treasures of humility, joy, peace, long-suffering and patience.

Let us look a little closer and see what she endures. In the first place she is bidden to do so. "Endure hardness as a good soldier of Jesus Christ." II Tim. 2:3. Here she is told *how* to endure also—"as a good soldier," knowing the steps, understanding the orders, obeying them; being clean and decorous in the camp, vigilant in the watch, brave and strong in the battle. But more, since she is a soldier under Jesus, "the captain of our salvation," who is "meek and lowly of heart," she is not to be rough or liable to work harm to her comrades. Is He a strict commander? Yet what a captain! She has taken the fortress of the tomb and conquered death! Second, she endures because her great Pattern

endured. "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy set before Him *endured* the cross, despising the shame and is set down at the right hand of the throne of God. For consider Him that *endureth* such contradiction of sinners against Himself, lest ye be wearied in your minds." Heb. 12:1-3. Like Moses "she endures as seeing Him who is invisible" (Heb. 11:27), especially because of His everlasting attributes. "The goodness of God *endureth* continually." Ps. 52:1. "His truth *endureth* to all generations." Ps. 100:5. "His righteousness *endureth* forever;" "His praise *endureth* forever." Ps. 111:3, 10. "Every one of thy righteous judgments *endureth* forever." Ps. 119:160.

"Endureth *all things*." What are included in the "all things?" The scriptures inform us. They give us five things which are very inclusive. First, "Endure *hardness* as a good soldier of Jesus Christ." II Tim. 2:3. Second, "Endure *afflictions*." 4:5. Third, "Endure *chastening*." Heb. 12:7. Fourth, "Blessed is the man that endureth *temptation*." Jas. 1:12. Fifth, "For this is thankworthy, if a man for conscience toward God endure *grief*." I Pet. 2:19.

Lastly, what is the reward of enduring? There are three particularly spoken of in the Word. First, salvation—"He that shall endure unto the end, the same shall be saved." Matt. 24:13. Second, happiness—"We count

them happy which endure." Jas. 5:11. Third, equality with Christ—"We are made partakers with Christ if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. Par, in Latin, means "equal." We conclude then, that those who are steadfast unto the end" are not to get a little share with Christ, but an equal share, for "we know that when He shall appear, we shall be like him." I Jno. 3:2. Glory to God. Beloved, Satan will strive to keep us from our reward, but we need not lose it, for the scripture says, "*Whom resist* steadfast in the faith" (I Pet. 5:9), and "Resist the Devil and *he will flee from you.*" Jas. 4:7. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:58.

"Love never faileth." The things of the world shall fail. Now they appear as a vapor, but soon they shall vanish; a blinking of the eye and they are gone. Do they seem to abide? It is because we compare them with *our* little span and not with their proper standard—eternity. The Bible mentions several of the things that fail. First, "money faileth." Gen. 47:17. We put it into strong safes; we invest it in long-standing concerns; we tie it up in real estate; yet it goes. The thieves break through and steal it from the safes, something comes to destroy the stability of credit and the great concern is bankrupt; the real estate we so

much prize takes fire and is consumed in a night, or is shaken to a heap of ruins by an earthquake. Money takes to itself wings and flies away like the eagle, melts in the sun of prosperity, it shrivels up before the winds of adversity. We have it today, tomorrow it is gone. We have it this moment, a telegraphic message comes, it is gone. We are in the exchange; we have it this second, the number appears, it is gone. But in the hour of death, when perhaps it might be needed most, it fails. We cannot tender it to that grim monster for a second of time. It cannot be moved to spare by any pile of gold, however great. Or when we pass beyond the portals of time no wealth can open to us those pearly gates which we ourselves have closed and barred on earth. The key which opens those gates is not of gold.

"Strength faileth." Ps. 31:10. Now, we are strong and healthy. "We rejoice as a strong man to run a race;" but the race is never run. On the morrow we take up the daily paper and read down the death column. "Suddenly," "Suddenly," "Suddenly," it says again and again. We are rejoicing in the springtime of youth. Everything seems joyful and strong. The brooks in the meadows set free from the icy hand of winter bubble pleasantly. The trees put forth their buds. The fields begin to tint themselves with green. The sky takes on a softer blue. The seeds begin to shoot up through the soil. "The flowers appear on the earth,

the time of the singing of birds is come, and the voice of the turtle is heard in the land, the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." Disease aims its arrow. We tremble in weakness. It shoots. We are mortally wounded. Our strength is gone. It is winter again. We are in the summer time of manhood and womanhood. The trees are covered with leaves. The sun shines brightly in the heavens. The bees and humming birds are busy in the flowers. The birdlings chirp their joyous songs of liberty. All is melodious with the steady chant of honest toil. A discordant note is heard. We droop. The chant begins to grow softer and weakness sits upon the throne of strength. The chant ceases. Our strength is gone. We are dead. We are in the autumn of life. We have gathered in the fruits of our labor. We lean back in our chair and say, "We are strong still; soul, thou hast much goods laid up for many years. Take thine ease. Eat, drink and be merry." Our heart beats full and strong, our eyes see clear, and our ears are still unstopped, our hands have not begun to tremble, our limbs still bear us steadily, our back is straight. We are strong. We hear a stealthy tread. A hideous form stands before us. It seizes us by the throat. We start. We will to wrestle with it. We have overcome it before. But now, our hands refuse obedience. Our limbs give way. Down, down, down the enemy bears us. We



are overcome. Weakness trembles in every portion of our being. What! Where art thou, strength? We look around. It is gone. We call for it, but it answers not. We pray for it, but it does not return. It has forever gone. We are dead. We are in the winter of life. The snows of three score years and ten have bleached our hair. The dews of seventy summers have stolen all the beauty from our voice. The constant rattling of the machinery of life has dulled our ears. The sun has burned the lustre from our eyes. The burdens "of a life well spent" have bent us over with their weight. The ceaseless climbing up the rugged hill has taken from those sturdy limbs their strength and we stand trembling on the summit. Those hands which once have held the tiller firm through many a storm now tremble as we steer across the placid sea in the setting sun. That heart which once impelled us to the battle's front now flutters at the quarreling of a child. How we have changed! How soon! What ails thee, shuffling frame? Where is that sprightliness, that gave thee power to leap over the wall that hindered, to run along the vine entangled way of life, to tear obstructions from the path? Ah, strength has failed. You trusted in it, but now, at last, when needed most, it has failed. You leaned upon it, but now, when it ought to be your staff, it has become a hollow reed. It was once your delight, but now the flush of youth has left its haggard face and trem-



bling at your side it stands upon the brink of death.

“Wisdom faileth.” Ecc. 10:3. We sought for her day and night. We have gone up and down calling for her. We have wearied ourselves to find her. We have tossed to and fro on our bed in the night for the love of her. Her price was above rubies. We desired her greatly. We looked upon her and longed for her. We sold all that we had and bought her. When the enemy pressed hard upon us from without she was our defense. When he rose up within she strengthened us and we overcame him. She cried unto us from the high places. We heard her voice and climbed up to honor and dignity among our fellows. We sat in the best seats at the banquets because of her. By her influence we were welcomed into the homes of the rich. She led us up the dizzy height of popularity and kept our feet from slipping. We have sat in the seat of counsel because our name was mentioned with hers. We have been governors and presidents of the people because she befriended us. By her, “kings reign and princes declare justice.” She has held out eternal prizes and beckoned us on. Her “fruit (to us) was better than gold,” her “revenues than choice silver.” Can wisdom fail? Is all our labor in vain? Have we spent “our money for that which profiteth us not?” Has she brought us before the people to mock us? The sphinx of life is propounding question after question. We are in danger of death.

But wisdom openeth not her mouth. If she does it is but to give a sibyline utterance. We stand upon the edge of the tomb and listen for her to speak. But there only comes a hollow voice crying, "There is no wisdom in the grave whither thou goest." Yes, "wisdom faileth." "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

All these things with all the things of earth shall fail, but love, perfect love, because, although it is in the world, it is not of the world, "never faileth." In sickness, in health, in sorrow, in joy, in pain, in ease, in poverty, in prosperity, in conflict, in victory, in prison, in liberty, in disgrace, in honor, in popularity, in unpopularity, in darkness, in light, in persecution, in toleration, in weakness, in strength, in cursing, in blessing, in trouble, in happiness, in coldness, in warmth, in evil report, in good report, in death, in life "love never faileth." And now *abideth* faith, hope and love, but the greatest of these is love." I Cor. 13:13. Greatest indeed! for it brought the Son of God from His throne in glory to dwell with man; to be mocked, to be scourged, to be spat upon, to be crucified. Greatest indeed! for it not only brought justification to man, but made it possible for him to be "renewed in knowledge (so that he knows it) after the image of Him who created him" (Col. 3:10); made him like unfallen Adam. Greatest indeed! "Thou

shalt *love* thy God . . . . . Thou shalt *love* thy neighbor." On these two commandments hang *all* the law and the prophets." Matt. 22:40.

If the energy of youth depart, if young manhood lose its force, if middle age lets its hands hang down and its knees tremble, if old age shorn of its strength totter on the brink of eternity, still love abides—the hope of youth, the joy of manhood, the aspiration of middle life, and the realization, the assurance, the power of old age. We may never obtain much wisdom, strength or wealth, but we can obtain much love. We may possess much of these, but there will come some trying moments when only love will avail. Some day we shall stand at the brink of the grave and look into it. There will be no money there, no strength there, no wisdom there. How shall we cross the raging torrent? If we are acquainted with this perfect love we may rest our head on her bosom and sleep in the stern while the boatman pushes through the roaring waves. Is this kind of love strange to earth? Have you not seen it, my dear father and mother who really love your children?

Listen to the words of the Elder Brother: "Verily I say unto you, except ye be converted and (then) become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. In what respect are we to become little children? Not in wealth, for they do not have it. Not in strength, for

they are weak. Not in wisdom, for they do not know even the meaning of that word. It can only be in love. O the love of a child! In the morning while it sleeps the father kisses it good bye before he goes to his daily toil. The child awakes and spends the morning in its hundred little diversions, not knowing where the father is working, but unconsciously trusting in his faithfulness. At noon he returns. The child has done wrong. It is afraid to meet him because of the promised punishment. The father calls it. It weeps and the father's heart is touched with leniency, and when he goes he implants the kiss of pardon on his cheek. The child returns to its activities and trust. It sees him come home and runs to meet "papa." When the evening meal is over and the father seats himself in some easy chair the child climbs up into his lap. They rejoice in each other awhile, then the little one says, "Kiss me, papa," and soon its curly head is on the father's arm and the child sleeps. Beloved, we are the children of God if so be that we have been born of the Spirit. How can we be different from the earthly child? He has loved us first and kissed us with his bounteous care when we were asleep. He has given us endless wealth and strength and wisdom. Surely we ought to love him in return. He has given only a little of these. He knows what is best. We ought to love Him still. We are born in absolute poverty. To simply live is joy when we abide in love. The

brilliant sun, the silver moon, the twinkling stars, the evening zephyrs, the clouds, the winds, the night are His. He controls them. We will not fear. Father knows what is best. But we have sinned. He sees our tears and gives us the kiss of pardon. *Surely* we ought to love Him. We cannot see Him. We do not know where he labors. Let us love and trust Him still! As the child is dressed up to meet "papa," so let us be. We know we have the kiss of pardon. Let us put off those filthy garments of wrath, envy, malice, etc., and put on the pure garments of love—longsuffering, kindness, benevolence, humility, unselfishness, propriety, mildness, generosity, rejoicing in truth, meekness, trust, hope, endurance, and be fit to meet Father when He comes. Let us do it at once. We know not when He may appear. Perhaps our sun of life will set without a twilight. It may be eclipsed at the noonday hour. The cloud of death may hide it ere it reaches the zenith. Let us so love Him that when He comes we need not be ashamed, but, nestling in His arms, fall asleep. O blessed sleep! Beloved, let us love Him! He first loved us.



## QUESTION 2.

### IS IT ATTAINABLE?

Dear reader, if by logical process, using a true promise, we find that it is attainable, can you longer forbear? Perhaps you will say, "When you have convinced my intellect you have not convinced my heart." What! Are you not a follower of Jesus? Did you not realize that He died for you individually when you came to God through Him for pardon? Is anything too much to be given to Him who has saved your soul from eternal death? Is anything too much to be given to Him who has made it possible for you to have everlasting life in heaven? For shame if you would say so! But you do not. You are not capable of ingratitude. You are not yet convinced that the scriptures teach that this doctrine is attainable.



## CHAPTER I.

## IT IS TAUGHT IN FIGURES.

We will start with the argument which might be considered as having the least force and will go on to the one that might be considered as having the greatest force. First, it is taught in figures. "Your lamb shall be without a blemish." Ex. 12:5. This is not a mere fact, but taken with the whole Jewish law of which it was a part it is a figure of what ought to be in the spiritual life. It is used by both Peter and Paul as directly and thoroughly indicative of real truth. "Be ye holy, for I am holy. And if ye call on the Father who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; for as much as ye know that ye were not redeemed with corruptible things such as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet. 1:16-19. "Husbands, love your wives even as Christ also loved the church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the word, that He might present to

Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Eph. 5:25-27.

In Gen. 22: 9, 10, we have a very strong figure. "And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son." In this part of the life of Abraham two lessons are particularly taught—that of perfect obedience and that of perfect trust. Before this trial there was some obedience and some trust in the heart of Abraham. He was willing to leave Ur of the Chaldees with all its attractions of kindred, friends and possessions, but when he went into Egypt he stopped trusting God and relied on his own scheming. May we not compare Abraham's leaving home and going into Palestine to a regeneration experience? Then this trial may be very properly called his sanctification experience. What did it mean? God had required something which under the circumstances was almost impossible to be done. First, God had given him only one real heir by whom his posterity was to come through which all the nations of the earth were to be blessed. He was told to slay his hope and make it impossible for God to fulfill His promise. Second, how could a father of the moral development of Abraham in cold blood slay the son of his old age—"his son, his only

son Isaac." There was no national calamity to be averted. There was no great sin staining the family. There was no reason whatever apparent to the outsider except the declaration of Abraham that God had so commanded. But he was sure of the command. He obeyed and trusted, not hastily but deliberately. He prepared the wood, the fire, the cord, the knife, and the provisions, and set out on a three days' journey, in which time he would have had abundant opportunity to reflect and to change his purpose. What do we learn from this? First, everything we possess is the gift of God, and if He should choose to remove it we should be willing to say with Job, "The Lord giveth and the Lord hath taken away. Blessed be the name of the Lord!" Second, God requires perfect obedience to His commandments. This is that which raised Abraham to the exalted position of Friendship with God. But this was not a special office created for Abraham, but a privilege which all may enjoy at the present day. Jesus said, "Ye are my friends if ye do whatsoever I command you." Jno. 15:14. Third, God requires perfect trust. We are to have faith in God when we cannot understand either the reason for the command or the result of it. We are to trust Him when it may seem difficult. We are to trust Him even when the command destroys all our plans, affections, and hopes. We are God's. This is His promise: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen

thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. He knows the very shortest cut by which we may reach holiness and fitness for heaven. Surely we can trust Him, yes even to the giving up of all, till we cry, "Though He slay me yet will I trust in Him."

In Paul's letter to the Romans, chap. 12, vs. 1, we have a very suggestive figure—that of self-sacrifice. Let us look at this carefully. "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a *living* sacrifice; holy, acceptable unto God, which is your reasonable service." The word "therefore" refers to the whole preceding chapter summed up in the words, "by the mercies of God," and includes indirectly the manifestation of the love of the Father in giving His Son to die for us and of the love of Christ in suffering as a mortal man and dying for us that God and humanity might really be brought in contact again through a God-man. Hence "we love Him because He first loved us." This precedes the "therefore;" what follows it? "A living sacrifice." Here we have a reference to Jewish worship and the institution of the Levitical law whereby an animal could be sacrificed for the forgiveness of sins. Christ came as the fulfilling of the law and particularly in this one point, as the sacrifice for sin for all mankind. Paul argues, if He so loved us as to give Himself for us we ought also to sacrifice our-

selves for Him. But there is to be a difference. Christ actually died as the sacrificial lamb before He could become an atonement for sin. We must place ourselves upon the altar of God's love as a sacrifice without suffering physical death, but rather possessing the "life more abundant." In one sense we do die to the world, the flesh, and the Devil, but we must live for God with all the intensity of our heart, soul and mind. Every heart-beat must be in His service; every impulse of the soul should be for the advancement of His kingdom; every operation of the mind ought to tend toward Him as its end. We notice that before this sacrifice is declared "acceptable" by Paul it is "holy," "which is your *reasonable* service." Is this hard? Listen to the logic of the apostle. It is only reasonable to return a kindness. A man has done another a kindness. He has returned that kindness. That is only reasonable. Christ has sacrificed Himself for us. If we sacrifice ourselves for Him, that is only reasonable. The only way into the Holy of Holies was past the altar of sacrifice.

In these figures we see the whole doctrine of holiness set forth. In the first we have absolute freedom from sin prefigured in the spotless lamb, in the second we have set forth perfect love which manifests itself in perfect obedience and trust, and in the third we have shown in a type the giving up of ourselves to be used as God would have us be. By this latter we do not mean the

giving of ourselves to the holy ministry or to the missionary cause except the Spirit so directs, but the so managing our affairs as to advance His kingdom first.

## CHAPTER II.

THE DOCTRINE OF SANCTIFICATION  
IS TAUGHT US BY EXAMPLE.

We will select three of the most direct examples though we might present more if space permitted. In the Old Testament let us study the life of Jacob. In his unjustified state we do not read that he ever performed an act of devotion to God. He deceived his dear old father Isaac. He lied to him. He acted the hypocrite in saying that God had sent him the meat which he was offering him when in reality he had it taken from his father's flocks. Finally to get the blessing from his father he had to tell another lie. Then fearing the wrath of his brother he left home to stay with his uncle Laban. On the way he lay down and fell asleep and had that wonderful dream about the ladder. This not only awakened him out of his natural sleep, but out of the sleep of spirit also. He recognized God and set up a pillar of stones to mark the place and gave it a definite name—"Bethel." After he had been with his uncle sometime we find that the old Adam was not dead. He began to use deceptive



means to increase his stock. He put pared sticks before the ewes that were with lambs that they might bring forth ringstreaked sheep. Perhaps it was not such downright deception as when he deceived his father, nevertheless it was sufficient to show that the carnal nature was still in him. Bye and bye he left his uncle and came back to Palestine. As soon as he arrived he sent messengers to his brother, who, when they returned, told him that great evil was to befall him. His brother was coming against him with four hundred armed men. God had promised him, "I am with thee and will keep thee in *all* places whither thou goest and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Yet he became afraid and divided his followers into two bands. This showed that his heart was not perfect with his God, for it indicated unbelief and self reliance. In the evening he kneeled down and prayed as a sort of last resort, but we notice in reading the narrative that God did not answer him. The next morning we find that without prayer to God he relied on himself again and sent presents to his brother. But when night came he sent his wives and children over the ford and was alone in his sorrow. Then, "there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him he touched the hollow of his thigh and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he

said, 'Let me go, for the day breaketh.' And he said, 'I will not let thee go except thou *bless* me.' And he said unto him, 'What is thy name?' And he said, 'Jacob.' And he said, 'Thy name shall be no more Jacob but Israel, for as a prince hast thou power with God, and with man thou hast prevailed.' And Jacob asked him and said, 'Tell me, I pray thee, thy name.' And he said, 'Wherefore is it that thou dost ask after my name?' And he *blessed* him there. And Jacob called the place 'Peniel,' 'for I have seen God face to face and my life is preserved.' And as he passed over Peniel the sun rose up on him, and he halted upon his thigh. And Jacob lifted up his eyes and looked and behold Esau came, and with him four hundred men. And he divided the children unto Leah and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after and Rachel and Joseph hindermost. And he passed over *before* them." Gen. 32:24-31; 13:1-3.

Let us apply this. The unjustified man is a sinner and does not recognize God. In this state of spiritual sleep God speaks to his conscience. He awakes out of his sleep. He recognizes God and does not sin any more. He gives this experience a definite name, marks the place particularly as a turning point in his life and starts for glory. Before very long he finds something in him which makes him do what he does not want to do.

He feels anger, pride, malice, fear, unbelief, self-will, etc., striving in his soul. His flesh listeth against the Spirit and the Spirit against the flesh, and they are contrary one to another. His difficulty is in the fact that he does not walk in the Spirit. Gal. 5:16-17. There comes a time when he realizes his condition, the requirements, the promises, and his heart is stirred to obtain *the* blessing. He *wrestles* now until God has blessed him. It may take a night, a week, a year, or as in our own case, several years before he come to the understanding of what is required, the willingness to meet all conditions, and to give up all worldliness. The thigh of his pride must first be put out of joint before he can obtain. He must reach the stage of entire humility before God. Then will the blessing come and he will know it. He will give this place also a special name. Then as he goes on to meet evil, for him the Sun of righteousness will rise and shine upon his way and he will not go groping and doubting in the darkness. And instead of hiding as Jacob did at first behind the presents, he will do as Jacob did when he got the blessing, go and face evil, for "perfect love casteth out fear." Jno. 4:14. These two experiences are vividly brought out in the names of the places where Jacob had them and in the change of his own name.

Bethel: House of God.

Peniel: Face of God.

Jacob: Supplanter, deceiver.

Israel: Prince.

Let us take the case of the apostles. Jesus said, "They are not of the world, even as I am not of the world. Sanctify them through thy truth." Jno. 17:16-17. This was part of His wonderful prayer for His disciples and for the whole church. Again, we read of a special commandment He gave them after His resurrection, in regard to this matter: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith He, ye have heard of me." Acts 1:4. Luke puts it more clearly, "And behold, I send the promise of my Father on you, but tarry ye in the city of Jerusalem, *until ye be endued with power from on high.*" 24:49. Was the promise fulfilled? "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues of fire, and it sat upon them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. Perhaps this account was written from the lips of those who were under great religious excitement. Let us see if they were of the same opinion after they had had abundant time to reflect. We find these words recorded of Peter, which He spake sometime after this experience: "And

as I began to speak, the Holy Ghost fell on them as on us at the beginning." Acts 11:15. 'The disciples were first chosen out of the world, and second, sanctified by the Holy Ghost. Merely the baptism of the Holy Ghost is mentioned in Acts 2:1-4, but in 15:8, 9 we have these words: "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us and put no difference between us and them, *purifying their hearts by faith.*" This shows that not only the Holy Ghost power rested on them, but they were purified in heart also.

We have another example in the starting of the church at Ephesus. "And it came to pass, that, while Appollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples, he said unto them, 'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what, then, were ye baptized?' And they said, 'Unto John's baptism.' ("And John did baptize in the wilderness and preach the baptism of *repentance* for the remission of sins." Mark 1:1-4.) Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.' When they heard this they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied. And all the men were about twelve." Acts 19:1-7.

## CHAPTER III.

## IT IS TAUGHT IN PRAYER.

“Create in me a clean heart, O God, and renew a right spirit within me.” Ps. 51:10.

“Thy will be done in earth, as it is in heaven.” “Lead us not into temptation, but deliver us from evil.” Matt. 6:10, 13.

“Sanctify them through thy truth.” “Neither pray I for these alone, but for them also which shall believe on me through thy word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us.” In what other way could this oneness exist but in love? Jesus continues and prays: “I in them and thou in me, that they may be made *perfect* in one (thing en); and that the world may know that thou hast sent me, and hast *loved* them as thou hast *loved* me. Jno. 17:17, 21, 23.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory to be *strengthened with might by His spirit in the inner man*; that Christ may dwell in your hearts by faith; that ye being *rooted and grounded in love*, may be able



to comprehend with all saints what is the breadth and length and depth and height; and to know the *love of Christ* which passeth knowledge, that ye might be *filled with all the fullness of God*. Now unto Him that is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:14-21.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus." I Thess. 5:23.

"Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen." Heb. 13:20-21.

There are three arguments that may be advanced concerning these prayers after we have admitted the genuineness of the scriptures. First, the men who offered them were mocking God; second, they were deceived; third, God was mocking them. From what we know of the character of those who offered them we can positively say they did not offer them with the intention of mocking God. Neither were they deceived, else was Christ also, for as we have seen, He prayed

for the sanctification of His disciples. Neither was God mocking them, as we see from the examples above.

## CHAPTER IV.

## IT IS TAUGHT IN EXHORTATION.

“For we are glad when we are weak and ye are strong; and this also we wish even your perfection.” II Cor. 13:9.

“That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness.” Eph. 4: 22-24.

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” I Thes. 3:12, 13.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of *repentance* from dead works and of faith unfeigned.” Heb. 6:1. “*Dio aphen tes ton tes arches tou christou logon*” literally translated would be, “therefore leaving the word of the beginning of Christ.” The words, “of

the beginning of Christ" find their explanation in Matt. 4:17. "Then *began* Jesus to preach and to say, '*Repent*, for the kingdom of heaven is at hand.'"

These are either the words of an enthusiast or those of a deceiver or those of one who has attained this blessed experience and is calling his fellows to the higher plain. Paul was not an enthusiast, for he writes, "That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. He was not a deceiver, for he writes in another place, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God we had our conversation in the world." II Cor. 1:12. Hear the testimony of a contemporary of Paul: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless; and account that the long-suffering of our Lord is salvation, even as our *beloved brother* Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles." II Pet. 3:14, 15. He was one then who wrote in wisdom and sincerity in all his letters and not a deceiver. The third supposition must be true. He gives his own testimony to this and since it is indirect it is

more forceful. "Let *us* therefore as many as be *perfect* be thus minded." Phil. 3:15.

## CHAPTER V.

## IT IS TAUGHT BY COMMAND.

"And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, 'I am the Almighty God, walk therefore before me and be thou perfect.'" Gen. 17:1. Instead of "perfect" the marginal reading is "upright" and "sincere." At first thought these words would cast aside this passage as useless to us, but on maturer thought we conclude that it really strengthens it for us. The word "upright" is used to mean clean cut, straight up and down and plumb. Such a person is one who is perfected in love. "Sincere" comes from two Latin words, sine cere, meaning without wax and suggesting pure honey. So is one who is perfected in love.

"I am the Lord your God, ye shall *therefore* sanctify yourselves, and ye shall be holy; for I am holy." Lev. 11:44.

"Sanctify yourselves and be ye holy, for I am the Lord your God." Lev. 20:7.

"And thou Solomon my son, know thou the God of thy father and serve Him with a perfect heart." I Chron. 28:9.

"And thou shalt love the Lord thy God with

all thine heart and with all thy soul and with all thy might." Deut. 6:5.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to *love* Him and to serve the Lord thy God with *all* thy heart and with *all* thy soul, to keep the commandments of the Lord and His statutes, which I command thee this day for thy good?" Deut. 10:12-13.

"Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48.

"Jesus said unto him, 'Thou shalt *love* the Lord thy God with all thy heart, with all thy soul and with all thy mind.' This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the law and the prophets." Matt. 22:37-40.

"Be perfect." II Cor. 13:11.

"Now the end of the commandment is *love* out of a pure heart, and of a good conscience and of faith unfeigned." I Tim. 1:5.

"Follow peace with all men and (*ton agiasmon*) the sanctification without which *no man* shall see the Lord." Heb. 12:14.

"But as He which hath called you is holy so be ye holy in all manner of conversation, because it is written, 'Be ye holy, for I am holy.'" I Pet. 1:15, 16.

We conclude that holiness is necessary to entrance into heaven first, because no sin can



enter there; second, because from the above we see that holiness is positively commanded in the word of God.

Evidently it is attainable or it is not attainable. If it is not attainable God requires an impossibility. If God requires an impossibility He surrenders His most exalted characteristic—that of love. You see to what length this argument leads. We must conclude that since it is commanded it is attainable.

Perhaps you will say these commandments were never meant in their full force. Then we ask, In how much force were they meant? How are we going to tell? The scripture does not say "So much you may sin and no more." It draws a definite, straight line. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. 18:20. Any other standard comes from the hearts of those who love sin or perhaps those who are discouraged.

The question now resolves itself into what is sin? and what is not sin? Sin is disobedience to the commandments of God. We have seen that the above are His commandments as much as those of the decalogue. If one is false the Bible is false, and the other is false. They stand or fall together. God cannot be the author of both truth and untruth. Hence

disobedience to these is sin. You may object that more than half of the above are taken from the epistles of the apostles. True, but you will admit that one single commandment of Jesus is sufficient. He says, "Be ye, *therefore*, perfect as your Father in heaven is perfect." Matt. 5:48. But we have more than one and the second is so explicit that "a way-faring man though a fool need not err therein." "Thou shalt *love* the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment, and the second is like unto it: "Thou shalt love thy neighbor as thyself." Matt. 22:37-39. Besides these we have a number of references to this subject in His teaching and figures from which inferences may be drawn.

"Blessed are the pure in heart, for *they* shall see God." Matt. 5:8.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Matt. 5:14,15. We ask with the apostle Paul, "What fellowship hath light with darkness?"

"Because strait is the gate and narrow is the way, which leadeth unto life: and few there be that find it." Matt. 7:14. Etc.

But you say, "I am sure I am regenerated—reformed, pardoned, born again"—yet you declare "I am a sinner." Let us see. The word is used in two meanings in the Bible.

You do not commit such sins as swearing, stealing, coveting, etc., for "he that committeh sin is of the devil," . . . . . "whosoever is born of God doth not commit sin." Jno. 3:8, 9. This is the grosser meaning of the word, the other meaning is expressed in scripture by such phrases as, "the carnal mind," Rom. 8:7; "roots of bitterness," Heb. 12:15; "the old man," Col. 3:9. These manifest themselves in anger, wrath, malice, reviling, disgraceful speaking (Col. 3:8), impatience, unkindness, envy, pride, unseemly conduct, selfishness, evil imaginings, taking pleasure in iniquity, unbelief, despondency, wavering, sometimes even failing. I Cor. 13:4-7. These are all contrary to perfect love or holiness. Yet we are as clearly commanded to be perfect in love (Matt. 5:48) and to be holy (I Pet. 1:15-16) as ever we were not to steal, commit adultery or kill.

The Bible, as you see, clearly teaches the privilege and the duty of holiness. Up to this moment perhaps you did not realize your need. You see it now. Let me beg of you as one that cares for your soul, consecrate yourself entirely to God and let him sanctify you wholly. O, dear reader, "to him that knoweth to do good and doeth it not, to him it is sin." Jas. 4:17. Can you longer delay? Ample provision has been made. Listen to His promises:

"And He shall redeem Israel from *all* his iniquities." Ps. 130:8.

"Come now and let us reason together,"

saith the Lord. 'Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool.' " Isa. 1:18.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

"The light of the body is the eye; if therefore thine eye be single thy whole body shall be full of light." Matt. 6:22.

"For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Rom. 8:3-4.

"This is the will of God, even your sanctification. For God hath not called us unto uncleanness, but unto holiness." I Thes. 4:3, 7.

"Whom (Christ) we preach warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. 1:28.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; that we *henceforth* be no more children tossed to and fro, carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in

*love* may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in *love*." Eph. 4:11-16.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach." Heb. 13:12.

"But if we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all *sin*" (not sins). I Jno. 1:7.

"Having, therefore, these promises let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1.

These promises are either true or false. They are based on God's authority. If they are false, then God's authority is false. If God's authority is not false then they are true and ample provision has been made for the attainment of the blessing. This is further enforced by the fact that it has been experienced.

"Mark the perfect man, and behold the upright, for the end of that man is peace." Ps. 37:37.

"Then said I, 'Woe is me! for I am undone; because I am a man of unclean lips,

and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts!' Then flew one of the seraphims unto me having a live coal in his hand which he had taken with the tongues from off the altar, and he laid it upon my mouth and said, 'Lo this hath touched thy lips, and thine iniquity is taken away and thy sin is purged.'" Isa. 6:5-7.

"Behold God will not cast away a perfect man, neither will He help the evil doers." Job 8:20.

"For Herod feared John, knowing that he was a just man and a holy." Mark 6:20.

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, ~~that~~ henceforth we should not serve sin." "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." Rom. 6:6, 22.

"The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Rom. 8:2-4.

"I am crucified with Christ: nevertheless



I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

"And *we* have *known* and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God and God in him. Herein is *our* love made perfect, that we may have boldness in the day of judgment." I Jno. 4:16-17.

"And in their mouth *was* found no guile, for they are without fault before the throne of God." Rev. 14:5.

These experiences were true, or those who had them were deceived or they wrote them with a purpose to deceive others. If we admit the last statement the Bible is not true. We cannot admit the second because everything else that we know of the men professing this experience makes for their honesty and veracity. Hence we conclude that these experiences were true.

But if these men experienced this, why cannot we? Is not Jesus the same today? The word declares His immutability. "Jesus said unto them, 'Verily, verily I say unto you, before Abraham was I am.'" Jno. 8:58. "Jesus Christ the same yesterday, today and forever." Heb. 13:8. Where then is any excuse? "What doth hinder to be baptized" with this great baptism of the Holy Ghost? You do not love sin. You do not stand on the edge of the straight and narrow way and flirt with the Devil over the walls of Zion.



No, you are serious. You want the blessing. Fulfill the conditions now and you shall have it, for "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. You have seen what is to be sought after, you realize your need. Will you not go the rest of the way and obtain? Be willing! Persevere as the man whose friend came at midnight and who having no bread to set before him went to his neighbor and continued asking till he got it, or as the woman who continually asked the lawyer to avenge her of her wrongs till, although he did not fear God nor regard man, yet because she continued asking, avenged her. Consecrate yourself entirely to God! God will hear you. You shall have your request. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

## QUESTION 3.

### HOW MAY IT BE OBTAINED?

Seven theories in regard to sanctification are circulating. We will state each one fairly and then lay it alongside of scripture and see if they tally.

## CHAPTER I.

## FIRST THEORY.

Sanctification occurs simultaneously with conversion, and there is nothing further. There are five reasons why this is not so. The first two are in the sinner himself. When he first comes out of the world what is the state of his mind? The very reason he comes is because he realizes his sin, its consequent reward, that he has offended an omnipotent, omniscient Judge before whom he must some day stand and that His decision cannot be repealed but is unchangeable throughout eternity. This engrosses his mind. There is only one thing he wants. He must have that Judge's pardon. He knows that it can be had, that a redeemer has died, that the price was paid. Hence he makes this his only cry as he feels that he is sinking into the sea of sin, "Lord, save or I perish." He is like the shepherd hunting for the one lost sheep, like the woman searching for the one lost coin, like the merchant buying the one pearl of great price. It is only one thing he wants. That he will have. So he pleads and groans and weeps. God answers him. He has the witness within. A deep peace rests on his

soul. He has no time to think of sanctification.

He does not realize the need of it for a while. Great joy fills his life. All sin seems to be gone. The old nature is stunned. He does not commit sin nor feel an impulse to sin. But afterwards when the rejoicing subsides into a steady joy then now and again there is evidence that the old nature itself (not sin but that which impels to the committing of sin) is recovering from the shock. He becomes a little angry. Of course he restrains it, but it is felt by him. He is envious at times. He never expresses it or commits any of the sins to which it leads, but it is there. Some one affronts him and malice springs up. He starts to resent the affront. "But no, I am a Christian, I will restrain myself." Now he begins to realize the Adamic nature.

But looking away from the individual sinner we find that this theory is contrary to the ordinary experience of those who profess to have found the blessing. The blessing of justification is very great. To know that our sins are forgiven is a very lofty privilege and the mark of great favor from God. May we not mistake this great blessing for the still greater one of sanctification? Let us be frank for a moment. Let us apply the test. Let us study carefully and humbly the word of God, and see if our experience and conduct tally with it. If not let us not rest until we find. The very pride that would keep you from it is an indication that you need it. Pray

to God, for He will lead you. And when the Holy Ghost speaks to you heed His voice and hesitate no longer, but crying, "I will surrender all," plunge into the fountain and "ye shall be clean."

Fourth, it is contrary to the examples of scripture. There is not a single instance of regeneration and sanctification taking place at the same time. The disciples were no doubt regenerated while they followed Jesus, because He tells us that they were not of this world. Jno. 17:16. But Thomas doubted, Peter became angry and denied his Lord, Judas betrayed Him and fell altogether, they all "forsook Him and fled" when the soldiers came to arrest him. They needed something more. True, impetuous Peter made his confession of love to Christ before His ascension, but he must needs examine his heart more. So they all except Judas, were bidden to tarry at Jerusalem. Oh, what a heart-searching there must have been in those ten days! But bye and bye when all was given up so that Peter could preach Christ right in the streets of Jerusalem during one of the great feasts and the others would not be afraid to stand around him and second his words, then the blessing came. This experience came as a second blessing on the people of Samaria also. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, who when they were come down prayed for them that

they might receive the Holy Ghost (for as yet He was fallen on none of them; only they were baptized in the name of the Lord Jesus). Then they laid their hands upon them and they received the Holy Ghost." Acts 8:14-17. Here as at Jerusalem the effects of the blessing were noticeable to the natural eye. "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given he offered them money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." The church at Ephesus, as we saw above, believed first unto repentance and sometime after when Paul arrived, received the Holy Ghost. Acts 19:1-7. It was the same with Cornelius, who at the instigation of an angel sent to Joppa for Peter to give him more light. Cornelius invited several others in and while Peter spoke to them the blessing came. Acts 10. We conclude that the people with Cornelius were of the same opinion as he because of the caution that was necessary to avoid punishment from the government for professing Christianity, for we read, "And when the angel which spake unto Cornelius was departed, he called two of his *household* servants and a *devout* soldier of them that waited on him continually, and when he had declared all these things unto them, he sent them to Joppa." Acts 10:7-8. Peter in verse 37 speaks as though they were perfectly familiar with John's preaching. What was it? "John did baptize

in the wilderness, and preach the baptism of *repentance* for the remission of sins." Mark 1:4. The introduction given of him in the second verse seems to indicate that he had embraced it. "A devout man and one that feared God with all his house, which gave much alms to the people and prayed to God alway." In the 38th verse Peter mentions the Holy Ghost and tells of the fulfillment of John's prophecy. "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." vs. 44. In Acts 15:8-9 Peter tells the council at Jerusalem just what happened to them under the influence of the Holy Ghost. "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, *purifying* their hearts by faith." They had previously repented and now were purified in their hearts.

Fifth, it is contrary to the direct teaching of scripture. Let us notice a few of the passages which bring out the distinction. In the thirty-sixth chapter of Ezekiel we learn that the Israelites had sinned and were under judgment, but God said, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." vs. 24. This was to be the first experience. But He promised to do more for them if they would be willing. "Then (after I have brought you back into the land of Israel) will I sprinkle water upon you and ye



shall be clean from *all* your filthiness and from *all* your idols will I cleanse you." vs. 25. In Romans 5th chapter, 1st and 2nd verses, we have these words: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into the grace wherein we stand and rejoice in the hope and glory of God." Notice that the first verse speaks of a definite experience. Then the second verse speaks of something "also" and an "access"—a definite going from one place through an opening into another. Paul was once in justification, then he passed through the Door into the grace in which he stood when he wrote. Christ is the Door of the wandering sheep, so that they may get within the enclosure. But he is also the Door into the barn within the sheepfold. Paul had gone from this outer court where the lion could leap over the wall and seize him and had entered the place of safety.

Let me add a few reflections which may be helpful. The gold is first dug out of the earth and washed, then it is refined. The diamond is first dug or washed out, then polished. The child must be first born, then as a second experience weaned. Rev. C. W. Ruth, the noted evangelist, gives a number of passages of scripture in his book called "Entire Sanctification" which enforce this point.

"Pardon iniquities;" "cleanse iniquity."  
Jer. 33:8.

"Blot out transgressions"—in the plural;

"wash and cleanse from iniquities and sin"—in the singular. Ps. 51:1, 2.

"An highway *and* a way." Isa. 35:8.

"After that He put his hands again upon his eyes." Two touches were necessary before he could see clearly. Mark 8:22-25.

"Righteousness and sanctification." I Cor. 1:30.

Engrafting and so becoming a "branch"—having life and fruit—one experience; after there is fruit, the promise of a purging and cleansing, and more fruit, a second experience. John 15:2.

Deliverance from "condemnation," one experience; deliverance from the law of sin and death," a second experience. Rom. 8:1, 2.

"Justified by faith we have peace with God," one experience; "also we have access into this grace wherein we stand," and glory in tribulations also. Rom. 5:1, 2. Another experience.

"Redeem us from all iniquity *and* purify. Titus 2:14.

"Becoming the sons of God and having the hope of seeing Him as He is," one experience; after this, "purifieth himself as He is pure," a second experience. I John 3:1-3.

"Forgive our sins *and* to cleanse." I John 1:7, 9.

"Cleanse your hands, ye sinners;" a sinner is one who commits sin; "and purify your hearts, ye double minded." A double minded man is a man with two minds—the carnal mind and the mind of the Spirit. Jas. 4:8.

"Christ also loved the church and gave Himself for it that He might sanctify and cleanse it." Sanctification is for the church, not for sinners. "The church" is made up of all true believers. It is one experience to be born into "the church," and only after that do we become eligible to the sanctifying grace. Eph. 5:25-27.

"I indeed baptize you with water unto repentance," which brought to them the remission of sins (Luke 3:3); "He shall baptize you with the Holy Ghost and with fire." Matt. 3:11. The baptism of the Holy Ghost is given to believers only, John 14:17, and includes the purifying of the heart. Acts 15:8, 9.

"They are not of the world, even as I am not of the world." "Sanctify them through thy truth." John 17:16, 17.

Jesus evidently believed the disciples did not receive the sanctification when they were converted and separated from the world, but that they should receive it as a second experience. He surely would not have prayed for something they already had. He believed it was a "divine act"—something His father must do for them. He believed it was an experience to be realized in this life, for He was not praying for death.

## CHAPTER II.

## SECOND THEORY.

Among those who hold that sanctification is a definite experience, separate from regeneration, there are a diversity of views. Some claim that it takes place after death. They postulate a place where the soul is purified. Those who preach this doctrine do so for three reasons, one of which is not revealed. They base this first on reason. They argue somewhat as follows: No sin can enter heaven. Our souls depart this body tainted with sin. Therefore no one can get into heaven unless there is some place where he goes first and is purified. This may be logical enough, but a great mass of scripture is set aside. All necessity for obeying Christ is removed. All that is required is a nominal belief in Jesus Christ that he will be saved. Moreover scripture does not tell us of any such place. If anything can be gathered from the teachings of Jesus, it is the fact that "as the tree falleth so shall it lie." Read the Sermon on the Mount, Matt. 5:6, 7. Read His account of the judgment day, Matt. 25-32-46; the parable of the ten virgins, 25:1; of the man who traveled into a

far country, 25:14-31; of the vineyard, Luke 20:9; of the nobleman, Luke 19:12; of the rich man and Lazarus, 16:19; of the lost sheep, 15:4; of the lost coin, 15:8; of the prodigal son, 15:11, and so on till we have exhausted all we have of our Saviour's teachings concerning preparation for heaven here, and above it all we hear the terrible words strong and clear—"the soul that sinneth it shall die;" and then the gentle words of mercy, gentle but as distinct as those of justice—"if we confess our sins He is faithful and just to forgive us our sins *and* to cleanse us from *all* unrighteousness."

But in the second place they actually base their assertion on a passage of scripture. If any one chose he could prove from the Bible that Satan was not so bad after all, in fact he was an angel of light. II Cor. 11:14. He could further enforce this by external arguments. The chief reason is kept hid. It was the advice of Satan appearing as this angel of light ostensibly to save souls but really to fill the coffers of certain Popes, Bishops and Priests, causing poor blinded souls to be deceived. Hardly possible does it seem that one with a heart could turn a blind man into the ditch! But it has been done. Yet who shall receive the greater condemnation, they who lead the blind astray or they who having heard of the leader's conduct allow themselves to be led by him?

## CHAPTER III.

## THIRD THEORY.

This theory postulates that sanctification occurs at death. Those who hold this see the unscripturalness of supposing a third place in the realm of departed spirits, but knowing that they are not sanctified and that no impurity can enter heaven postulate another doctrine that is not taught in the Bible. Of these there are two classes. Those who believe in this for convenience and those who sincerely believe this either because of ignorance or lack of faith. The Bible has summarily disposed of the former class. They want to have the blessings of the cross, but they are not willing to bear the shame. They want to have the name of being followers of Christ because of its present advantages, but they do not take up their cross daily, no, nor weekly, nor monthly, nor yearly. In all probability they have never taken it up. They have never denied themselves in any particular. They belong to the church, but they live with the world. If they are not stained with outward sin it is a miracle. But look within and you will see a sepulchre full of the dead bones of their religious experience



decaying in the corruption of sin. Inside the cup there is nothing but the foul smelling dregs of envy, malice, pride and worldliness. O, beware, dear reader, if such be your case! You are standing in the darkness on a lofty precipice. You are making the voyage in a rotten boat. You are walking over a mine loaded full of dynamite. Stop! Look! Listen! Death shall cross your path like a swift express train and may hurl you into eternal destruction. Hear the warning voice of the watchman: "No man can serve two masters: for either he will hate the one and love the other or else he will hold to the one and despise the other." Matt. 6:24. "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:15,16. "Purify your hearts, ye doubled minded!" Jas. 4:8.

But there are serious people who hold this theory. Some believe thus because of a lack of proper knowledge. These however hardly have any excuse if they live in a Christian country where books may be had from libraries or purchased at a very low figure. It is one of the duties of a Christian to read good books. In fact it should be his delight. If this is your fault tell your need to a sanctified pastor or one in whom you have confidence that they have this blessing and let him select your books. Random reading is almost worse than none.



Perhaps you have read and have the correct idea of these things, but your faith has not been great enough to enable you to lay hold on these great and precious promises. What is your present state? Do you rest supinely on the conclusion that you will be sanctified in death? Have you closed your eyes and with a sigh fallen asleep, saying, "It is not for me. I will not try?" O, deluded one, awake! awake! The Devil is nigh, even at the very gate. The serpent even now is preparing to spring from the bough beneath which you sleep. Make your escape while he aims. Once the deadly poison is in you, you shall die. The lion is stalking your footsteps. He has scented your whereabouts. He is drawing nearer and nearer. Arouse yourself. "Escape for thy life." You shall be devoured and none shall be able to save you.

Perhaps you have not yet given up. You are still fighting on. You are still struggling through the swamp. You are still endeavoring to pull yourself out of the quicksands. Make a mighty effort of faith now. Down your enemy! Yonder comes your helper from Calvary's hill—"Christ the power of God and the wisdom of God." I Cor. 1:24. Lift up your eyes to the hills of faith about you. They are full of the horses and chariots of the promises of God. You can slay the "old man" or rather surrender your will to God and He will slay him. See! his head is bruised even now. With man to overcome is impossible. Hide yourself therefore

in God by faith. Love Him with all thy heart, soul, mind and strength, and "He shall bring it to pass," "for with God all things are possible." Lift up your head! See! at your side is the everlasting rock. Raise yourself upon it.

"There's a hand stretched out in pity;  
There's a hand stretched out in love."

"Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." Isa. 59:1. Have ye sunken to your neck, to your chin, to your eyes in this "slough of despond?" Is only one hand waving feebly in the air and you are ready to give up and sink into the state of those who are asleep on the edge of a precipice? "Christ is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

O, beloved, just now sit down and count the cost. Take a close view of your stock. Make a careful inspection of yourself. See what you are in comparison with Christ. Consider your privilege, look at your duty, study the promises, apply them to your heart. Then "come boldly to the throne of grace," surrender all to the King, trust in His protection. Keep His commandments and His Father will love you and they will come in and make their abode with you. Jno. 14:23. Is this not surety enough that God will keep you and defend you? What more can you ask? "Have faith in God." Mark 11:22. Why limit God's power? Do you forget He is omnip-

otent? If He can sanctify you at death why not a moment before death? If one moment why not two? If two moments why not an hour? If an hour why not a day, a week, a year, the rest of your life?

## CHAPTER IV.

## FOURTH THEORY.

Some hold to the Calvinistic theory of imputation and say that we are holy before God simply because we believe in Christ and the Father looks at Him and not at us. If this be so where is our responsibility? Why did Christ give us the parable of the judgment day? Why did He teach at all when He came? Why did He not simply come and die and rise and ascend? If this be so there was no need of the parable of the talents, of the lost sheep, etc. There was no need of the command "Be ye therefore perfect, as your Father in heaven is perfect." Matt. 5:48. What does Paul mean when he says, "So then every one of us shall give an account of himself to God." Rom. 14:12; or Christ Himself when He said unto them, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. "The soul that sinneth *it* shall die. The son shall not bear the iniquity of the father, neither the father the iniquity of the son: the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon

him." Ezek. 18:20. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deut. 24:16. "Say ye to the righteous that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3:10:11. "In those days they shall say no more, 'The fathers have eaten a sour grape, and the children's teeth are set on edge.' But everyone shall die for his iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Jer. 31:29, 30. "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the gentile; but glory, honor and peace to every man that worketh good, to the Jew first and also to the gentile: for there is no respect of persons with God." Rom. 2:6-11.

These do not militate against faith. Christ died to pay the debt of sin so that we could be justified and regenerated and, as a second experience, made holy. We are saved because of the change in us by faith in the Son of God made possible by His death, not by

the mere fact that Christ died and stands between the offended Father and humanity. This does not enforce the doctrine of works especially in connection with sanctification. The truly sanctified soul cries out, "We are unprofitable servants, we have done that which was our duty to do." Luke 17:10.

## CHAPTER V.

## FIFTH THEORY.

It is claimed that we are sanctified at death, but we grow into it. In other words God takes the righteous to heaven just as soon as he is sanctified and fit for heaven. In the beginning of this volume we showed that sanctification was just as distinct a work as justification. We might as well talk of growing into the latter as into the former. A child does not grow into a birth. It begins as a little germ and grows up to a certain development. Then it is born. But now it does not stop growing. On the other hand it now grows more rapidly until it reaches the full stature of manhood. So with sanctification. The germ of holiness is put in us at the moment we are justified. It strives to grow, but is surrounded on every hand by insurmountable difficulties. There is some life, some growth, but it is hindered. There comes a moment when it is born out into the free, pure air of perfect love. Then the life becomes "more abundant," the growth very rapid, the development surprising. We can use the figure further. If the babe is not born at the proper time it will most likely



die. So with the soul. It may develop awhile slowly. After some time there comes a call to something higher, perhaps through the word of God or through some preacher or even through a direct impression from God. If we do not heed it our souls will most likely die.

Let us take some other illustrations. Plant a seed in the garden. It will grow. But with it will grow a number of weeds. We go to look at it. It looks sickly and pale and weak. We carefully pull the weeds from around it. We go to see it again. It looks healthy and green and strong. Just the opposite of what it was before. So with sanctification. The love of God is planted in the soul in justification and grows, but there is something the matter with the plant. It is fearful, and joyless, and flowerless. We look at it and we find that the weeds of unbelief and wordliness, and malice, etc., have grown up around it. We come to God and He removes all these weeds. Then we begin to grow in reality. We become fearless, joyful, and full of beautiful flowers which shed their fragrance on those around us. A peach tree is growing in a field. One sees it and plants it in his orchard. It bears, but the fruit is coarse and crabbed. The farmer notices this and grafts it. The season comes around again and lo! the peaches are large and sweet and plentiful.

"But," you say, "you have departed from your original purpose to adhere strictly to the Word of God." We will return. In the

fifteenth chapter of John we are told that a great Vine is growing in our midst. As we look at it now here, now there, a little branch appears. The Husbandman watches them. They begin to bear fruit, but it is sour and small. He "purgeth" them. The season returns and lo! the grapes are large and sweet. In Col: 3:10, we read that the "new man" is "put on," not grown into. Jude speaks of those who are sanctified and preserved. What is the figure that will explain this? The first thought suggested is the preserving of fruit. Let us go over the process. We will take peaches. The housewife peels off the skins, then picks out the spots and rotten places and heats them to a high temperature and puts them into air-tight jars. By a similar process the soul is preserved. When we come to God for pardon the actual sins are taken off. When we come to Him for sanctification the specks and rotten places of inbred sin are taken out (and the longer we wait the more numerous the bad places are liable to be); we are subjected to a baptism of the Holy Ghost as with fire till our souls reach a high temperature of love—till the indicator stops at the top of the thermometer where it reads: "Thou shalt *love* the Lord thy God with *all* thy heart, with *all* thy soul, with *all* thy mind and with *all* thy strength, and thy neighbor as thyself." Luke 10:27. Then we are preserved. But, in what? The verse goes on to tell us—"preserved in Jesus Christ in His *active* service. From what? Not only

from the rottenness but from the very germs, those so-called imperfections of the flesh—of temper and affection which hover about the outside of the jar ready to produce the rottenness at the first opportunity as soon as the top of the jar is loosened.

“Let us hear the conclusion of the whole matter.” We are followers of Christ. We profess to obey His teachings. Hear His words: “And He said, ‘So is the kingdom of God as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; *first* the blade, *then* the ear, after that the full corn in the ear. *First* justification, *second* sanctification, then the bringing forth of fruit worth something. What can be plainer? especially if we read the seventeenth chapter of the gospel according to St. John in connection with it. This is the plan as Christ gave it. Dare we manufacture any other? The scriptures nowhere speak of our bearing fruit in heaven. We bear it here and take it with us to lay at His feet as our offering.

## CHAPTER VI.

## SIXTH THEORY.

There are those who believe it is possible to be sanctified in this life, but we must grow into it as in the previous theory. All the arguments used above apply here. But be patient with me while I bring forth a few more thoughts. Paul writes, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand." Rom. 5:1-2. Here he practically says he was in a state of justification, then he saw a means of access into another grace and got up and went in. He did not grow into it. Let us look at another illustration.

A poor, homeless stranger comes into a town and begs for lodging. A kind-hearted person pardons his tramp-like condition and invites him in. He comes into the yard and is taken to the pump, where he is washed and a clean suit of clothes is given him. He now looks very respectable and the host invites him into the house. He refuses. "O no, sir," he says, "I cannot live in there, I'm used to the outside," and goes and sits on the porch.

Here he may read about what they do inside, about the way in, and about the furniture. In his imagination he can see and realize these things. He pictures how nice it must be to sit in the plush easy chair and to have carpet under his feet. Sometimes he considers and begins to long for these. He sometimes is about to get up and try, but sinks back into his chair again, saying: "It's no use for me to try. It's contrary to my nature. I know I would not hold out, and it would be worse for me when I come out." His host comes out again and again to invite him in. But every time he gives a similar answer—"Not today" or "I really can't," or, "Yes, I would like to, but—." The cool rain beats in on him and he becomes chilly. It becomes colder. The rain changes to snow and some morning after a bitter cold night the host goes out and finds his guest dead.

Just so it has been and still is with many a sincere Christian. He was a wanderer in the world and sin had marred the purity of his soul. But when he came seeking admission into the kingdom of God he was admitted and washed and clothed, but instead of going into the house of sanctification he preferred to remain on the porch of justification. While the summer lasted all was well. He possessed a certain amount of peace and joy, though sometimes this departed and he grew restless. Now and then he would gaze out into the road and wish for the old pleasure of tramp-life. The theatre, the saloon,

the gay parks, and card and dance parties would attract him again. On the other hand, sometimes he would gaze toward the house and try to look inside. He would read about the "exceeding great joy" which he did not have, and "the peace which passeth all understanding," which he never felt, and the "life more abundant," which he never experienced. He longed for these. The Host came again and again to invite him in or sent one of the inmates to do so. He is struck by the brightness of his countenance, the sweetness of his words, the patience with which he keeps on inviting, and the meekness with which he takes his refusals. Sometimes as he hears a cry within more exultant than usual or gets a glimpse of the extraordinary peace which marks the inside he starts to rise to go in, but instead sinks back into his chair with a sigh, saying, "It is not for me, it is not for me. It is high, I cannot attain unto it." The rains of trial and temptation blow in upon him and he trembles and shivers. The summer passes and the winds and rains become colder. He grows more and more chilly also. His shivering shakes the whole porch. A great affliction or trial comes. The servant of the Host hastens out once more to invite his guest in. But lo! he is spiritually dead.

What was the reason these did not enter and live? It was not because there was no door. The door of faith stood wide open. It was not because they did know about it.



They had read much. It was not because they did not long for it. This they did again and again. It was not because they were not invited. They were most tenderly invited to come in. It was not because they did not feel the need of it. They felt the cold severely. What was the real difficulty? They did not make the definite effort. They put their hands on the arm of the chair and made as if they would rise, but seeing their responsibility and doubting the omnipotence of God they sank back again.

As no man sitting on the porch would think of growing into the house, but when he wanted to go in would simply get up, walk to the door, and go in, so no one can grow into sanctification. Yet there must be certain preparation. The tramp had to get on the porch first. Then in order to get into the house he would have had to come to a point where he would believe there was a door, where he would realize the need of going in and where he would be willing to walk across the porch while perhaps a comrade of former days passed by, and to go in while he gazed after him in astonishment. These are simply preparatory to going into the house, not the actual going in. So with sanctification. We agree to the theory of growth so long as it is limited to a preparation, but we insist that we cannot grow into the "act" of sanctification. We must simply get up and trusting absolutely in God walk right in.

In passing from justification to sanctifica-



tion a definite change is experienced. The Israelites were out of Egypt as soon as they crossed the Red Sea, but they were some distance yet from Canaan. This distance they crossed though in the journey they lusted again and again to the old life and grieved God, and stood on the border of the Promised Land. But though they were so near they did not actually enter at this time. They became afraid of the Anakims and went back into the wilderness. Here they wandered for thirty-eight years until, not by a great jump from Sinai to Gilgal, but by gradual steps they came to the place where they were to cross the Jordan. But they were not in the Promised Land. They waited on the banks of the Jordan awhile first and sent spies into the country. Then as a definite act they passed through Jordan and entered Canaan.

Lest it be thought that we emphasize the human side too much we add the following fact: The actual work is done by God Himself through the Holy Ghost. We may long for this blessing. If you please we *grow* into a desire for it. As we saw above we must prepare for it. We may wait in some upper room ten days as did the disciples, or twenty or a hundred, we may be devout and fear God as Cornelius, we may believe in our salvation as did the Ephesians, but these do not constitute sanctification. They are positive prerequisites to the blessing, but not the blessing itself. This was a definite work of God

wrought when the Holy Ghost came; as definite as justification, if not more so.

## CHAPTER VII.

## SEVENTH THEORY.

This theory, which by personal experience we believe to be the most correct, is expressed in the last words of the preceding chapter. It does not say that the justified soul leaps in sanctification. As we have shown before this is well nigh impossible because it is not definitely sought for and the need not realized. We must cross the Red Sea of pardon before we are out of the world, we must cross the wilderness of realization of our need before we come to the Jordan, we must cross the Jordan of entire sanctification of self to God before we can get into the Canaan of perfect love. This theory has been so constantly in mind during the past discussion that it seems unnecessary to restate the arguments here. As we have seen it is the only theory that accords with scripture.

This definite blessing is obtained by faith the same as justification. As justification is not the result of works but the cause of many, so sanctification is not the result of works but the instigation of a great abundance. It is not a mere nominal belief in God and the merits of Christ that will bring this

blessing. As when we came for pardon we trusted in Jesus as our personal Saviour so when we come to God for sanctification we must trust in Jesus as our personal sanctifier. Let us take up the precise necessary steps.

First, we must be absolutely sure of our justification. We must have gone through the whole process of reconciliation with God before we ask His blessing. We were convicted of sin. We came to Jesus mourning our sins and prayed for pardon. When we had satisfied the conditions of faith there came a witness that we were pardoned. At the same time we were born out of the world into the kingdom of God. We had no more desire for sin and of course we did not commit any. We must not only be sure that we *were* justified, but we must realize it now. "The Spirit itself *beareth* witness with our spirit that we are the children of God." Rom. 8:16. Here we have the verb in the present tense, "beareth," indicating a continual cognizance of the fact. If we had this witness and do not have it now we are backsliders and cannot include ourselves among the candidates for this blessing. We must "do our first work over."

Second, we must realize our need. A greater or shorter time elapsed, an hour, a day, a week, perhaps longer, when we found that although we were pardoned and regenerated nevertheless the old man was not dead. We found that we did not love God with all our heart, soul, mind, and strength, because

there were periods of doubt and fear. We did not love our neighbor as ourself, because in our bosom there was wrath, malice, envy, pride, worldliness, etc. Is this our state and we do not know it, at least do not realize that it is contrary to the will of God? Do we say it is merely human weakness and excuse ourselves by that comfort of Satan? If this be so, dear reader, let me beg of you to awake from such lethargy. You are asleep on the brink of spiritual death. This is the tiny plant growing in the cleft of the rock of your hope that shall break it asunder bye and bye. This is the tiny seed of sin which, burying itself in your soul, shall thrive upon its life until like the caterpillar for agony you shall bury yourselves in the world and the seed shall bring forth the fruits of wickedness. Are you awake to your condition? Then I will not add to your sorrow by probing the wound. But are you discouraged and have you left off caring for the sore? Take hope. The great Physician is at hand. Give yourself up to Him and He will cure you. Have you been tossed as upon the angry billows longing for the peace of this placid harbor of perfect love until the sails are torn, the sheets gone, the masts broken and charred by the fierce lightning of persecution? Is your strength almost gone so that you can hardly man the wheel? Arouse yourself for one more effort. See! The clouds are breaking and through the rifts here a star and there a star. Yea, on yonder billow walks the great Pilot of the sea. Keep

the ship of faith steady, my brother. The waves of doubt are tossing high, but keep her bow straight for the port. The Prince of Peace is boarding now. The sea will soon be calm and "immediately" ye shall be in the harbor.

The third step is an unconditional surrender to God. You realize there is a need, study your Bible and see just what is required of you and what God has promised. Read some good books upon the subject, such as, "Christian Purity," or "The Heritage of Faith," by Bishop Foster, or "Entire Sanctification—A Second Blessing," by Rev. C. W. Ruth. Spend much time in prayer, not wandering prayer but direct to God, for a revelation of yourself and the desired blessing. When you are willing to give yourself up entirely to God He will fill your soul with love to Him and to all men and utterly "crucify" the old man that is in you. As long as you keep one thing back from Him you cannot have the blessing. One way of being sure that everything is given up is to tabulate everything you desire or hold dear, including your pocket-book, with a large space between the last named article and your signature, and then to surrender them one by one. This by experience we have found very helpful. Now you are ready for the fourth step. You have your sins pardoned, you realize your condition, you are ready to surrender yourself to God unconditionally, presenting yourself as a living sacrifice, which you consider only your

reasonable service. All that is necessary now is to seal the promise of God by faith. This is a critical point. Let me quote from Bishop Foster's "Christian Purity," pages 208, 9, 10:

"It may be important to be still more explicit at this point. Faith includes the ideas of 'belief and trust' and exists in various stages.

"1. A general belief in Christ as the Saviour and sanctifier; 2. Belief that He is able to sanctify us; 3. Belief that He is willing to do it; 4. Belief that He is able and willing to do it now, not tomorrow; 5. Belief that He has promised to do the work, and that His promise will not fail; 6. Belief that if I now have faith, He will now, this moment, do it; 7. Reliance, or trust in Him now, this moment, to do, accompanied with a belief that He doeth it. Mark, that He now, when you believe according to His promise, doeth it; not a belief that it is done, but, accompanying my faith, it being a sound faith, that He doeth the work.

"These, as we believe, are the most invariable or progressive steps of faith; the mind is thus led along, by easy and regular process, to that reliance, to that taking God at His word, which brings the promised blessing. These various and successive grades of faith may not indeed sensibly take place in the soul; the mind may not detect their existence as elements; but they are, nevertheless, included in the faith which sanctifies.

"An error has gained considerable preva-



lence, and has wrought not a little evil, in relation to this very subject—the faith which brings the sanctifying grace.

“It has been indiscreetly said, ‘We are to believe the work is done and it will be done.’ Persons seeking the blessing have been told that they must believe they are sanctified and they will be sanctified. What a misfortune that so great, so dangerous an error should be taught in connection with so important a subject! What a manifest absurdity! Making our sanctification to depend upon the belief of an untruth, namely, a belief that it is now wrought, in order that it may be wrought! This is a great delusion. It is not the doctrine of the Bible. It is not, and never was, the doctrine of any branch of the church. Some sincere and honest Christians have fallen into this delusion without perceiving its absurdity, and it has gained considerable currency. We trust it will no more find place in the language of the friends of this glorious doctrine.”

## QUESTION 4.

### WHAT ARE THE OBJECTIONS TO THIS DOCTRINE?

There are those who repudiate the doctrine of sanctification altogether. They make strong and to them very valid objections. Let us consider these and if by any means we may be the instrument in God's hands of removing this haze from their eyes we shall be most happy.

They say "Many Christians do not receive it." This is by no means a proof against sanctification. What do they say? They simply record a certain fact concerning the conduct of some persons toward this doctrine, but do not touch the doctrine itself at all. This same kind of argument may be applied to many other subjects. Many people who are sick will not go to a hospital. Therefore there are no real hospitals. Or if you please, the building is there, the white-clad surgeons stand at the door, the ambulance is in the street, but it is all a mere show or profession. "No, you can't say that." Yes, but some have gone in and died there, some have come out no better than when

they went in, some even worse. "But, what will you do with the case of that lame man who went in limping on a cane, but who comes out with a smile on his face and without cane or crutch, walking nobly down the steps?" He is an exception. Perhaps he would have gotten better anyway. "Granting that, what will you do with the thousands of lame men who have gone in limping and have come out walking straight? Further, what will you do with the thousands who have gone in with nervous prostration and have come out with steady limbs and body? But further still, what will you do with the hundreds of thousands of other cases who have gone in with a great number of different diseases and come out healed?" Beloved, what will you do with that lame soul which went limping along in his Christian experience, who now that he has sanctified himself entirely to God walks nobly, aye goes among us "leaping and praising God?" Or what will you do with that nervous soul that used to go among us fearful and trembling, who now that he has received this blessing walks fearlessly in our midst? Or looking over the world, what will you do with that great army of cured souls who once were sickly and weak, but whose robust health is a matter of astonishment to all who know them?

Many people who are blind may deny the existence of light, but that cannot militate against the fact that there is light to those who see. Go to a crowd of uncouth, ignorant

men who are strangers to you and in scientific or even plain language tell them of the existence of ether and its relation to sound, light and electricity and they will not only look at you with incredulity but perhaps laugh you to scorn. Many people have not accepted Christianity, therefore there is no such thing. You see the force of the argument entirely disappears when reduced to its logical consequence.

Again it is objected that it is not the experience of the whole church. Some denominations hold it while many not only do not preach it but even denounce it as a false, treacherous doctrine. Now what are they saying? As above they only tell a fact, a sad fact, not about sanctification but about the attitude of certain churches toward it. What are these churches? Are they not those many of whose preachers (to put it mildly) have never sought after this experience according to the directions of scripture, or perhaps never at all? We go further. Are they not those many of whose preachers (to put it mildly again) have never searched the Bible to see if this doctrine were contained therein or even thoughtfully read a book upon the subject? They are in no position either to deny or affirm.

Let us look to the history of religion in past ages. Socrates was put to death by religionists of his day because they thought he was teaching the existence of strange gods. The Son of God, the Saviour of men's

souls, was crucified through the church. Paul and Peter and a host of the saints were destroyed by the ardent worshipers of their times. The Huguenots were massacred by the church. Cranmer and Latimer were burned to death by the most ardent church members of their time. The Wesleys and their followers were persecuted almost to the death by the preachers and members of the Establishment. The Arminians were recently slaughtered by the hundreds by church members. Such was the judgment of their time or at least many of their time. Who will say that they deserved it? Who will say that they deserved punishment at all?

Let us look to secular history. As Columbus walked the streets of Italy and Spain the people tapped their foreheads and cried "Mad" after him. Galileo suffered the tortures of the Inquisition because he taught the rotary motion of the earth. This was the judgment of the majority of their time, but they have been fully vindicated. The Jews chose Barabbas, the devotees of the gods made Domitian a deity, the people of England welcomed the profligate Charles II and permitted him to reign over them. This is not proving the character of these men. So we might go on showing the fallacy of this argument which can have weight only with ignorant or weak-minded people who follow the crowd.

Some claim that it is contrary to the Word

of God. Let us examine the passages on which they base their argument. First, "The flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17. You can prove anything under the sun from scripture if you isolate a passage here and there and apply it to the subject in hand. Let us take this in connection with the preceding verse and we shall see that it confirms our statements instead of proving anything against them. "This I say then, walk in the Spirit and ye *shall not fulfill* the lust of the flesh. For (if we walk with one foot in the Spirit and one in the world, then) the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Again, "If we say that we have no sin we deceive ourselves, and the truth is not in us." I Jno. 1:8. Here we have a clearer case than before. Read this in connection with the preceding and following verses and it plainly declares our teaching. "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth (notice the present tense) us from all *sin*." But if we are a moralist and declare that we have never sinned in our life even while we reject Christ, "we deceive ourselves and the truth is not in us." In the following words at first sight we have an absolute refu-



tation of the doctrine of sanctification: "Who can say, 'I have made my heart clean, I am pure from my sin.'" Prov. 20:9. Let me quote from Bishop Foster on this passage:

"This is referred to as a proof that no man can be clean and pure from sin. It is understood, and correctly so, to be an interrogative form of affirmation. But what does it affirm? That no one can be cleansed from sin? Certainly not. To suppose that would be to bring it in direct conflict with the Apostle when he says, 'If we confess our sins, He is faithful and just to forgive us our sins and to *cleanse* us from all unrighteousness.' But more. Anyone who will consider the context must soon be convinced that the text is not intended to assert anything respecting the possibility of attaining holiness, but is simply an affirmation that all have sinned; that no man can with truth say, with respect for his past life, I am guiltless, my heart is clean, I am free from sin, or I have not sinned. To make the text declare that it is impossible for any man to be delivered from his sin, is to make it speak a language never intended, and in conflict with the whole Word of God."

Job 9:20 is given as a passage which opposes our argument. "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." But by carefully reading this we find that Job does not speak of Christian perfection, but of absolute perfection, for which we do not contend, but with scripture declare that



it cannot be attained here on earth. That Job did believe in what is now called Christian Perfection we conclude by reading the two following verses: "Though I were perfect, yet would I not know my soul; I would despise my life. This is one thing, therefore I said it; He destroyeth the *perfect* and the wicked." We may take another meaning out of these words. We may read between the lines and say that Job in this passage wants to show that he is perfect in the Christian sense, but because humility is gone the moment it is boasted of he says to his companions, "If I justify myself, mine own mouth would condemn me: If I *say*, I am perfect, it shall also prove me perverse."

In I Kings 8:4-6 we read in the King James version: "If they sin against thee (for there is no man that sineth not)." But this, according to eminent authority, is an imperfect translation and "sinneth not" should read "may not sin," which accords perfectly with all we have said. The passage in Ecclesiastes 7:20 is similar to the preceding: "There is not a just man upon earth that doeth good and sinneth not." Here, as before, "sinneth not" when properly translated reads "may not sin." If these passages were accepted in their King James translation they would not be proof against the doctrine of entire sanctification. They would simply state the lamentable fact that no man had yet attained it, which from the experience of Bible

characters and of those outside of scripture we have seen is not the truth.

Phil. 3:12 is another passage which is used to disprove the doctrine. "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Read the chapter and you will find that these words are to take away the charge of boasting which might be put upon Paul from his words in the 4th, 5th, 6th verses. Though he had such educational and natural advantages, yet he had not yet attained final perfection. But in the 15th verse he tells us that he had attained Christian Perfection. Let us therefore, as many as be perfect, be thus minded (i. e., to go on toward final perfection, the great goal of the sanctified soul).

It is objected that such teaching will produce phariseeism, pride, and selfishness. Clearly this is spoken by one entirely ignorant of the teaching. Its very first tenet is humility. It takes up its cross daily and meekly follows its lowly Lord to Calvary. One of its chief works is the destruction of pride. Its best fruit is unselfishness.

It is claimed that those who profess to have received this blessing are no better than others. Like David no doubt you have made this statement in haste. Look around you now more calmly. Put away prejudice. Give a pure, unbiased judgment. Is there not one among all your acquaintances, among all

the beings with whom you have come in contact, that did not seem to you to be leading the higher life of sanctification? Look more carefully, have there not been two? You remember three, perhaps a half dozen. But if you find none, have you not the example of many historical characters, but chiefly that of your precious Master whom you profess to obey and serve? "Follow me," He says. Are we to follow afar off, just near enough to keep Him in sight, just near enough to hear His loudest calls? Listen! He says, "I have not called you servants, but friends." Shall we not remove the reserve, the distance which keeps us from Him, and stand close beside Him so that we may hear His faintest whisper?

## CONCLUSION.

In closing we will make a brief summary of what we conclude from the scripture passages used above is the privilege of the wholly sanctified person. We do not include physical perfection. It is an evident fact to any one acquainted even meagerly with people professing holiness that while there are some who are giants physically as well as spiritually, nevertheless, there are spiritual giants living in weak bodies. Spiritual perfection does not imply physical perfection. Yet as far as cleanliness and neatness are concerned he who is perfect in love will be perfect in these also as far as possible.

We do not include intellectual perfection. There are some who have abundance of grace but very small brain power. As John Wesley puts it: "Much grace does not imply much light." Therefore the sanctified person will not always be wise and discreet, although his lack of wisdom or discretion may be pardoned since it will result from too much rather than too little zeal. Still if he be really sanctified he will be continually increasing his knowledge as much as possible and profiting by experience and advice from others. But the very best intellects here on

earth have only begun to know and think. As every day of their life they learn something new or think some new thought so shall it ever be. God has not promised to perfect the intellect here and He does not do it. Sanctification is a work in the soul and not in the intellect, though it always overflows the soul and stimulates the faculties of the mind. Neither has God promised to perfect the intellect hereafter. We shall go on from knowledge to knowledge, from wisdom to wisdom while the ages of eternity roll. O the privilege of the soul which enters the gates of Glory!

We do not include freedom from liability to sin. Sanctification does not make you so you cannot sin if you really wanted to, but fills you so full of the love of God that you do not want to. How is it then that some have sinned and gone back? Either they were not really sanctified as they professed or else they neglected some means of grace and lost what they did obtain. If I can lose it why should I strive to get it? The fact that you might lose a diamond would not keep you from accepting one if it were offered to you. The fact that there may be no rain, or too much rain, does not deter the farmer from sowing his seed. Pure Adam and Eve yielded to temptation and fell from their exalted state. Who will say that they were not created perfectly holy? As long as man dwells in the midst of sin, continually battling with the adversary of his soul, so long will he be

liable to sin. If the foe be removed from within then is he better equipped to combat with the tempter without. But if there be a traitor within and an enemy without both working for his eternal death, how can he escape? Such a condition is perilous. Beloved, have this traitor, the old Adam, the desire of evil, crucified. Have him slain; but more, have him carted away that none of the stench of hypocrisy or phariseeism remain in your heart. "Abstain from all appearance of evil." I Thes. 5:22.

Let us "watch and pray that we enter not into temptation" or that temptation does not enter into us. "Must I still watch?" you may ask. Yes, all the night long. You know not in which watch the enemy will come with an army of temptations and try to scale the walls of your soul or with some mighty battering ram of evil strive to break in the gate or by some ingenious argument endeavor to undermine your faith. What if you be asleep! What if you have not your sword keen and your armor bright? O what if some Grecian horse be within the wall and unbolt the gates to let this enemy in? You know not at what hour of the watch he may come bearing his flag of truce. Stained in the blood of battle it may resemble the blood-stained banner of the cross. You will need to be alert to detect it. Does he delay his coming to the second, to the third watch? He understands. Grow not weary! Sleep not, on the peril of your soul. Be still and inactive for an hour



and he will be upon you like an army with banners. The first sound that will awaken you will be the throwing down of the walls, or the bursting open of the gate. Around you will flare the burning castles of your high hopes before you have arisen and it will be a miracle of grace if your soul escape unscathed. Watch! the safety of your soul depends upon it. Watch! you do not know at what moment your joy and peace and comfort may be assailed. Watch! other souls depend on your faithfulness. Watch! every fort taken weakens the chain. O watch! the morning is near. Soon, perhaps, for you the sun will tint the eastern sky and the gates of the eternal morning shall stand open as you make your triumphal entry while angels playing on their harps of gold and blood-washed saints in spotless robes and waving palms of victory welcome you home. Weary to watch, is it? Nay, true love never grows weary. To her, toil, and pain, and sorrow are pleasure if she may but realize that the object of her love will never fail.

We do not include freedom from mistakes of the brain. A man's memory may be poor and cause him or another inconvenience, but that is a weakness, not a sin. It was not according to his design, indeed he is very sorry when he discovers it. We shall have mistakes all through this life. We cannot avoid them, but as in other respects so in this "all things work together for good to them that love God." Rom. 8:28.



We do not include freedom from sorrow. This is the vale of tears and here we shall weep. As long as there are partings we shall see the teardrops in each other's eyes. As long as there is sin we shall mourn. But there is a place where partings are no more, where sin cannot enter and where all tears are wiped away. Hallelujah! But the sanctified person does not sorrow as others who have no hope. No, the tears may fall and the frame be convulsed, but his lips are full of praise and his soul full of glory. He knows in whom he has believed and he is persuaded that he is able to keep that which he has committed unto Him against that day. He knows that above is an everlasting Father who is purging him that he may bring forth more fruit. For him all grief is the result of God's love. "As many as I love I rebuke and chasten," cries the voice of God. Rev. 3:19. He is a son and he expects correction; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof *all* are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our profit that we might

be partakers of His holiness. Heb. 12:6-10. Think of it, dear readers, par-takers not part-takers. Par in Latin means equal. All these chastisements then are to make us equal-sharers of His holiness. Glory to God. Surely we can cry with the great Apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: 'For thy sake are we killed all the day long; we are accounted as sheep for the slaughter.' Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:35-39.

We do not include freedom from temptations to or suggestions of evil. We cannot stop the birds from flying over our head, but we can prevent them from building nests in our hair and hatching out young. Permit one more quotation from Bishop Foster. He says: "We do not include in our idea of entire holiness, freedom from temptations to sin and suggestions of evil. These, we firmly believe, will follow us to the last; it may be to the expiring gasp. So long as a tempting Devil lives, and our senses have contact with a world abounding in evil, and ourselves are united with an organism whose essence is of

the earth earthy" (I Cor. 15:47),- so long as we are at home in the body and absent from the Lord (II Cor. 5:6), we expect to encounter temptation and evil enticement; it may be more mighty and desperate as the progress in holiness advances. Our Saviour "was tempted of the devil" (Matt. 4:1); "the disciple is not above his Lord." Matt. 10:24. Adam and Eve were tempted before they fell and while they were holy. Mr. Wesley always held this view. This is his language: "Neither can we expect till then (till the spirit return to God) to be wholly freed from temptation, for the servant is not above his Master! But neither in this sense is there any absolute perfection on earth."

It is not the office of grace to eradicate human passions. There is nothing in them, when existing in a normal state, of the nature of sin. They were at first implanted in the holy pair. They will remain in humanity while the earthy life remains. Holiness requires their proper subjugation and use. They are in their nature physical, and wholly void of moral character except as they become instruments of righteousness or unrighteousness. All temptation to evil, so long as it is external, is without sin. It becomes sin only when it finds concurrence within.

By perfect love we do not mean a stage of love in which we cannot increase in love. This would make us equal to God. By perfect love we mean perfection of kind so that

we possess the same kind of love as God. It is the kind of love which loves God with all its heart, soul, mind, and strength, and its neighbor as itself (Luke 10:27); that loves its enemies, blesses them which curse it, does good to them that hate it, prays for them which despitefully use it and persecute it. Matt. 5:44. This kind of love casts out fear and gives us boldness to approach unto the mercy seat, and looking up into heaven to cry: "Abba, Father." So much it does not include. What does it include?

First, freedom from sin. We have considered the arguments for and against this statement in another place, and will speak only in general here. This state seems astounding, especially to the unregenerate, but even among the regenerate we find bitter opponents. Why is this? Do they still love sin who have come to Jesus for forgiveness of sins? Can they be satisfied with the fact that the tree is cut down while the "roots of bitterness" still remain in their soul? Can they be happy while they know that "seeds of evil" are implanted within which spring up and bear fruit as every warmth of temptation passes over their soul? Is it possible that these can tolerate a mind that delights in carnal things when once they have caught the sweet and simple melody of heavenly joys? How can they go around with that putrifying body of death hanging around their neck? Is it because they love the world? Then let them take heed to their ways, for the

scripture says: "Love not the world; neither the things that are in the world. If any man love the world the love of the Father is not in him." I Jno. 1:15. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God." Jas. 4:4. Dear reader, are you among these? Let me beg of you as you value your own soul oppose no longer. "Cease from (this) evil (also) and do (the highest) good!"

You who preach the gospel of the Son of God, were you commissioned to preach the whole gospel when you were called or only a part? If the whole, then how shall you meet the great Bishop of our souls when you appear before Him? "for we must all appear before the judgment seat of Christ." Or have you not been called? Did you choose it simply because you thought it a genteel profession? How can you teach other souls what you yourself do not know? How can you lead others over the way in which you are not treading yourself? You who do not tread in the footsteps of Christ, how can you say, if not by word at least by profession, "follow me as I follow Christ?" You are the under shepherd. Do you shepherd the sheep as a hireling or are you ready to "lay down your life for the sheep?" Do they bleat on some barren waste of spiritual experience whither you have led them, or are they in some thriving valley of green pasture and peaceful waters where you have gone before and marked the



slimepits and the dens where the wild lion dwells?

Besides the negative side of freedom from sin there is also the positive side of the installation of the Christian graces. The sanctified soul is long-suffering. He carefully prepares the soul both for himself and those around him. He sows the seed often with tears, he harrows the weeds and waits patiently for the harvest. But he sows every day whenever occasion offers, even out of season, for he knows not which shall prosper. He is kind also both in word and action and he is so not only to his friends, but also to his enemies, whereby though many mistake his meaning or return evil for good yet he may win some. He is not jealous of those who are around him because they excel him in any particular. He emulates them as far as possible, but does not envy them, for this would approach to the breaking of the last commandment of the decalogue and might result in the loss of even the justified state. He is not proud either outwardly, because "the Lord hateth a proud look," or inwardly, because "a proud heart is sin." Indeed, all praise for his present condition is centered in God, who has pardoned his sins and cleansed him from all sin. He realizes that "by the grace of God he is what he is." He does not behave himself unseemly, but in all things he "strives to have a conscience void of offence before God and before man." He is not selfish, for this is contrary to the second half of all the law and the prophets, so

that the apostle very logically asks: "If he love not his brother whom he hath seen how can he love God whom he hath not seen?" He loves his neighbor at least as himself, but true love is not stunted by the limitation of a requirement. He is not provoked, because it is "the fool that rageth and is confident." He has parted company with wrath and anger, for "wrath is cruel and anger is outrageous," both of which are contrary to the teaching of Him whom he is following. He does not have his mind full of evil imaginings concerning other people, but has charity for all, even when the heart is deceitful above all things and desperately wicked, yet there may be some good which if sifted out may be of benefit to both parties. He does not rejoice in iniquity of any kind because his heart is set on things above, but he does rejoice in the truth—"in all truth," but especially in the scriptures concerning which Jesus said, "Thy word is truth," and in Jesus Christ Himself as the Saviour, Sanctifier and Teacher of mankind, for He declares: "I am the truth." "He beareth all things" on his great broad shoulders of love, and this power is not of himself but the gift of God. Yet his life is full of joy which the world cannot give, fulfilling the words of Jesus—"Blessed are the meek." And the more he has to bear the more joyful he is, for the meek also shall increase their joy in the Lord, and the Master said, "Blessed are ye when men shall revile you and shall persecute you and shall say all man-



ner of evil against you falsely for my sake; *rejoice and be exceeding glad.*" He "believeth all things" contained in the scriptures, for "they are spirit and they are life," and "are profitable for doctrine, for reproof, for correction, for instruction in righteousness." He "hopeth all things" even in this life, since "the Lord God omnipotent reigneth." But he hopeth also in the things of eternal life, for "if in this life only he has hope he is of all creatures most miserable." He "endureth all things" like the faithful sentinel pacing his beat through the dark night while the wind howls and the rain descends; like the granite pile that projects out of the ocean and remains after the billows of a century have dashed upon it; like the beacon light on some rock-bound coast, pointing the way to the tossing ships and shining brighter as the night grows darker. He "never faileth" in the hour of temptation. Is he tempted to distrust in the providence of God? He replies, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"  
Is he tempted to presumption? He replies, "It is written, 'Thou shalt not tempt the Lord thy God.'"  
Is he tempted to worldliness and the allurements of Satan? He replies, "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord thy God and Him only shalt thou serve.'"

Why should I be holy? Because to be unholy is to reject the very first principle of

Christianity—love. God says, “I am holy.” Lev. 11:44. God abhors sin. If you sin you consequently displease Him. He who loves God cannot displease Him. He who displeases Him does not love him. You cannot escape this conclusion by saying there are degrees of love so that if I displease God only some it is evident I love Him some, so that I may love God and still displease Him. There are degrees of love outside of the gospel and degrees have been set up inside, but the scriptures say: “Thou shalt love the Lord thy God with *all* thy heart and with *all* thy soul and with *all* thy mind.” Matt. 22:37. In the second place, to be unholy is to disobey God and add fresh sin to that which you already have, for the verse, part of which I quoted above, reads thus: “Ye shall sanctify yourselves and ye shall be holy, for I am holy.” To disobey the command of God is sin. This is a command of God repeated almost verbatim in I Pet. 1:16. To reject it is sin. In the third place, to be unholy is to contemn or slight the grace of God. He has required holiness and has promised, if we fulfill certain conditions, to give it to us. His grace is sufficient to help us fulfill these conditions. If we do not fulfill them and obtain holiness we not only live below our privilege, but we slight the grace of God and consequently God Himself. How shall we face Him in the judgment? In the fourth place, to be unholy is to stand in the way of the progress of the gospel. Is it not true that this

fair land of ours is dotted with churches, that over the continent of Europe the sun's rays glint from church spire to church spire, that from the jungles of India and the center of Africa ascend the praises of God, that in the depths of the Celestial Empire the name of Jehovah is heard? Soon churches having the religion of Christ as their bases shall stand in every province, town and village in the whole world. The organization will be complete. Will the truths on which it is based be absorbed and given out in actual life? Or will these churches be like many which exist on the earth today, heathenish in their formality, coldness, and lack of spirituality; sceptical in their treatment of the real power and work of the different offices of the Godhead, justifying, regenerating and entirely sanctifying the heart: hypocritical and devilish in their actual application of the truths of religion to their lives? Entire sanctification, holiness of heart, alone can save from this condition. O may this be the one great possession of this generation which it shall bequeath to those who live after it!

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Is this the product of my brain? Is it the result of strange hallucinations? Is it something I have dreamed at the midnight hour and scribbled off before the morning light? Is it a dizzy flight of my imagination that has borne me to Utopian mount? Is it the work

of an over-strained mind or of an enthusiast? No, you have seen it is based upon the scriptures, and not upon a part but upon the whole. Listen, indulgent reader! I once was a mocker at this high privilege even while my heart was troubled with its defilement. I was converted and justified. I know the time and I could point out the place exactly even in this day. I served my Master a number of years. In that time I verily knew I was saved. I thought I loved Jesus. I worked for Him many ways both public and private. I prayed often and read my Bible. After I had been converted sometime there came a period of about five years in which my heart was a troubled sea whose mighty billows revealed the very bottom. It was in this period that I scoffed at this teaching of scripture. There was a lack. I knew not what I wanted. I did not understand the remedy. No one guided my footsteps. I prayed and agonized. I tried works and volunteered for the missionary cause. I did have some peace at times. Then the old nature would assert itself again. I even grew happy once in a while, especially when engrossed in labor. But within was still worldliness and selfishness and many other things contrary to the will of God. The Adamic nature had not been purged. One day I heard the doctrine declared. My heart beat fast. I trembled. The invitation was given to seek it. I thought I ought to look into it a little more thoroughly first and did not take advan-

tage of the opportunity. I could not stay for the evening service because of a love feast I had announced in the church of which I am pastor. I went home thoughtfully. I spent the rest of the week in a thoughtful manner and was often in prayer. I knew that the brother, Rev. C. W. Ruth, was preaching at Beulah Park Camp. I had seen him under trying circumstances and had confidence in him. On Monday I went forty miles to get more light from him and if possible settle the matter. In the afternoon I spoke about my condition to others and in the evening went forward and gave myself entirely to God. He heard me and gave me peace. It was a strange peace that came into my heart. It raised me to my feet. I stood there. I hardly wished to speak, yet I wanted to tell what God had done for me. God has shown me so much since both through His blessings and through His Holy Word that I hardly can believe I was a Christian before.

O, beloved reader, if this blessing is not yours let me beg of you delay no longer. It may be. It is your privilege. "Bring ye *all* the tithes into the storehouse . . . . and prove me now herewith," saith the Lord of hosts, "if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." It is your duty. Will you not take up your cross and denying yourself follow your Holy Master to Calvary—for the crucifixion of self with Him? This is the way to the resurrection

into the "life more abundant." This is the way to the mount of ascension into heavenly bliss. The cleansing blood has been spilled, the Father is willing, the Holy Ghost is ready. Will you not come manfully forward and plunge into the purifying stream? Why do you hesitate? O, "I beseech you therefore brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "He first loved us" "with an everlasting love." Ought we not to love him in return?

















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